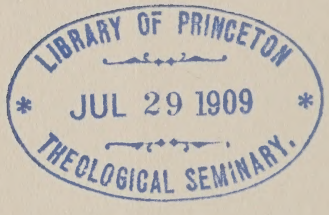
SOCIALISM VERSUS CHRISTIANITY

Edward R. Hartman



Division HX215

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SOCIALISM

VERSUS

CHRISTIANITY

BY

EDWARD R. HARTMAN

"Prove all things; hold fast that which is good."—PAUL.

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"EVERY age has experienced how powerful an idea is in penetrating the masses, in arousing nations, and, if need be, hurrying thousands to the field of battle and to death; but if such is the influence of a human idea, what must be the power of an idea sent down from heaven when God opens the door of the human heart? The world has not often seen such a power in operation. It did see it, however, in the first days of Christianity and in those of the Reformation; and *it will see it in the days yet to come.*"
—D'AUBIGNE.

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PREFACE

We have fallen upon a wonderful period in human history. Looking at the situation from any standpoint, it must be acknowledged that this is a remarkable age. Never before has the race faced such weighty problems—problems in the solution of which is wrapped up the very destiny of the race. Never before has society the world over grappled so intensely with the question of the continuance of its existence.

But there is not a unity of sentiment as to the proper solution of these problems. Confusion is on every hand. There are many "Lo here's" and "Lo there's." Every man's way is right in his own eyes. In spite of the wonderful advancement in knowledge, humanity comes as far short of understanding the secret of happiness, contentment, and equality, as ever it has in the past. It is plainly evident that neither the religionists nor the school-men are able to give unto us that bread which satisfies the hunger of the human soul.

This condition is calculated to drive the individual to one of two conclusions: either that the future is uncertain and any attempt to forecast events or ascertain one's own destiny can be only guesswork; that all there is to do is to drift with the tide and all things will come out right in the end; that the human race has within itself the elements of strength and goodness which will enable it eventually to solve correctly its problems; or, that destiny

is the result of individual decision; that the knowledge of truth and the secret of understanding God is a matter of individual responsibility; and that the individual soul is absolutely independent of every other human in his search for God, and must find and know Him for himself or fail of attaining to a desirable destiny.

I say that the conditions which prevail throughout the world to-day are calculated to *drive* every soul to one or the other of these conclusions. The former can result only in landing in utter despair the soul who follows the course it indicates. The latter will lead one to the knowledge of truth, which is not only joy and happiness here, but an eternal life of perfect bliss beyond. The Bible abounds in rich assurances that we may *know* what is truth. And the only condition laid down upon which such knowledge may be obtained is that of a sincere purpose, a whole-hearted willingness to follow to whatever conclusions truth may lead. Jesus said, "Ye shall *know* the truth, and the truth shall make you free." And, "If any man will to do His will, he shall *know* of the doctrine, whether it be of God." The Creator is putting the question to every individual soul, whether or not he really and sincerely desires truth first of all. If he does, he will get it, "for everyone that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened."

We believe that Christianity is the result of following the course which the latter conclusion implies, while Socialism is the result of following the course which the former implies. In the pages which follow, we shall endeavor to contrast the two: not with any view of antagonizing the Socialist movement, or of throwing so much as a straw in the way of its progress; but only with the purpose of letting in the light upon this great issue, that in-

dividuals may the more clearly discern the principles involved, and thus be the better prepared to make an intelligent decision.

The author is painfully conscious of his deficiency in literary ability. It was only after considerable hesitation and earnest waiting to see something covering the same ground from the pen of some one more able, that he undertook the task of preparing the following pages. He trusts that the spirit which breathes through the work, and the importance of the principles considered, may make up, at least to some degree, for its lack of literary merit, and make it both pleasurable and profitable reading. If it shall prove to be a sunbeam of light from the great heart of God to one soul, the prayer of the author will have been answered. If it shall afford the reader but a small measure of the pleasure and profit that its preparation has given to the author, his anticipations will have been highly gratified.

EDWARD R. HARTMAN.

Montrose, Colo., June 6, 1908.

SOCIALISM
VERSUS
CHRISTIANITY

CHAPTER I

SOCIALISM *the* ISSUE

A FEELING of unrest and apprehension has taken hold upon society. All men muse in their hearts of an approaching crisis. A spirit seems to pervade the very air which presages an approaching overturning of the present order of things. The condition of inequality and oppression which has been breeding a bitter class-hatred in this country is pretty much the same throughout the world. The encroachments of the moneyed interests upon the poorer classes has become such that the means of their restraint and the bringing about of more just and equal conditions is the great question of the day, not only here, but in England, Germany, France, and everywhere. It is the one thing above all others which agitates the minds of thinking men.

And of all things that can be seen protruding above the horizon, Socialism is the most ominous. This international movement, the natural fruit of the condition of society where it has come to consist of but two classes, oppressors

and oppressed, gives promise of cutting the biggest figure in world-affairs in the immediate future of anything recorded in history.

Only a decade or more ago, but few of the people of this country had any other idea of Socialism than that it was a sort of anarchism advocated by a few hot-heads in the monarchies of Europe. Now, however, everyone knows something of Socialism. Scarcely a village but what has its Socialist organization which is most enthusiastically engaged along many lines in educating the people in that doctrine. The Socialist party has become a political factor of no mean import. It nominates candidates for municipal, county, state, and federal offices, and even dares to hope that as early as 1912 it shall be able to name the successful candidate for the presidency.

That this mighty world-movement is gaining ground every day is patent to every one abreast with the times; and that it is a factor in world-affairs with which we shall have to reckon is being more generally recognized. Statesmen and law-makers are awaking to the fact that Socialism is really becoming *the* issue. Note the following, from the speech of Secretary Taft before the Merchants and Manufacturers' Association of Boston: "If the abuses of monopoly and discrimination can not be restrained; if the concentration of power made possible by such abuses continues and increases, and it is made manifest that under the system of individualism and private property the tyranny and oppression of an oligarchy of wealth can not be avoided, then Socialism will triumph and the institution of private property will perish." "The administration has been thus far successful in showing that dangers from individualism can be effectually regulated, and that abuses in the exercise of private property can be restrained.

Thus a great conservative victory has been won and the coming of Socialism has been stayed."

Here the Secretary has plainly set forth the real issue—Socialism; whether it shall be "stayed" and individualism triumph through the continuance of conservative policies, or hastened by the adoption of more radical measures.

The lines of demarkation between the old political parties are fading. The one all-absorbing issue has come to be the one between capital and labor; between the moneyed interests and the people; and the Democrats and Republicans vie with one another in building platforms of anti-trust and pro-people planks. Both are courting the favor of the people by promises of more strict trust-regulation; and while they are thus engaged Socialism takes the field with its more radical doctrine of "Let the nation own the trusts." Thus the issue is rapidly shifting, and the members of the old parties are facing the necessity of abandoning old bones of contention and taking one side or the other of the now all-important issue—"Individualism as against Socialism." And, as the Secretary has very clearly pointed out, the failure of the policy of trust-regulation to remedy the prevailing evils and assuage the popular discontent spells the triumph of Socialism and the end of the institution of private property.

Nor is this the situation in this country alone. It is the identical condition that prevails the world over. Note the following from a current magazine:

"Labor Party Scares England. Its Endorsement of Socialism Shocks the Apprehension of All Parties. London. —Reading the London papers one might suppose that the pillars of the individualistic State were already crumbling in the dust. All this excitement is due to the action of the labor party in convention at Hull declaring for

Socialism. 'England in Grave Danger of Socialism,' 'Rampant Labor Throws Off the Mask,' 'Private Initiative Imperiled,' 'The Have-Nots Rallying for an Assault on the Haves'—these are some of the headlines of the leading journals. . . . Ex-Premier Balfour, speaking to his constituents, joined in the hue and cry. 'We know the labor party,' he declared. 'It has run up the red flag of social revolution. Unionism is the country's only bulwark against these would-be wreckers and despoilers. If ever they shall prevail, the calamity will be far greater to the poor than to the rich. The greatness of any country—its industrial position, wealth, production, and inventive power—always has depended and always will depend upon private initiative. The old patriotic liberalism of former days is vanishing. Only two parties will remain—the party of unionism and social reform, and the party of social revolution'."[1]

For some years in Germany, Socialism has been the leading reform movement, and throughout Europe it is making rapid strides. The following quotation will give some idea of its strength in the nations on the other side of the Atlantic:

"Little Switzerland has 100,000 Socialist votes and two members of the national council. Belgium, with 302,000 votes, has thirty representatives in the lower house. France, with little more than twice our [Socialist] voting strength, has fifty deputies. Austria has less than twice as many votes as we have here in America, yet they have eighty-seven Socialists in the Reichsrath. Italy has 100,000 Socialist votes less than our vote, but they have twenty-five seats in the national law-making body. Norway's 25,000 votes give our comrades ten seats in the Storthing."[2]

[1] *Pandex of the Press*, March, 1908, p. 275.
[2] *Appeal to Reason*, issue of Jan. 25, 1908.

The abuses of monopolies have become world-wide. The conditions which prevail in one nation are the same throughout the world in every essential particular. Wherever men are found there are also found the arms of the giant octopus gathering to itself the fruits of the laborer's toil. It is this condition which has given birth to the great world-movement of "International Socialism." In generations past *nations* have reached the climax in their history, when there came an overturning of the existing order of things and new peoples came on the stage of action; but now the *whole world* seems to be approaching a crisis of similar kind. The public press, by which the pulse of popular sentiment is so plainly evidenced, is filled with matter which indicates the unrest and apprehension that prevail. In a single number of a current magazine the writer notes the following headings to different articles and editorial paragraphs: "Foretells a Revolution—Wall Street Editor Finds Grave Danger in Attitude of Wealth"; "It is Roosevelt or Revolution"; "Danger of Revolution"; "Evidences of the Power of the Mass"; "Revolutionary Feeling Unnecessary"; "Passions Could Be Diverted"; "Is the Situation Epic?" These are mere straws, like thousands passing through the press, which plainly evidence the trend of public thought.

A crisis is approaching. Everybody *knows* it is coming, and many feel that in Socialism is the remedy for all our present ills.

Of course our Socialist friends decry the idea of a bloody revolution. They promise to bring about a "change of system" by very peaceable means. Whether or not they shall be able to make good their promise, at present their movement seems to be the only thing in sight having any

very great prospects of making much of an impression on the bulwarks of the moneyed interests.

Yes, Socialism is coming—like a mighty avalanche it is coming, and one might just as well try to stay the waves of the on-coming tide as to try to "stay" Socialism. Neither Roosevelt nor his "policies" nor his "conservative victory" nor any other man nor policy, can stay its mighty advance; and a great many good and honest people—Christian people—see in its coming that which will bring the long-looked-for millennium, when the world will turn to God, and the many scriptures which speak of the restoration of the earth to its Edenic purity and beauty will meet their complete fulfilment. Many ministers and thousands of church members who have become disgusted with the formality and lack of power of present-day religion see in Socialism that which they have failed to find in the church, viz., the Gospel, which is glad tidings of great joy unto all peoples.

It is with the purpose of examining into the principles and promises of Socialism in the light of the great Book of truth and the lesson of history that the writer takes up these studies, and he asks for the propositions which shall be adduced a most candid and careful consideration.

CHAPTER II

AIMS OF SOCIALISM AND CHRISTIANITY COMPARED

Socialism is not only a doctrine of economics, but also of ethics. It maintains that the solution of the problems of economics is the foundation, or rather, perhaps, contains in embryo the solution, of all other problems—that, as a natural result of the establishing of just and equal conditions in material things, spiritual matters will adjust themselves; strife and hatred will cease with all their fruits of misery and woe, and love will rule supreme; the kingdom of God will rule in the hearts of men, and the glorious Utopia which has been the dream of ages will be brought to a happy realization.

That I may not make statements too strong and thus misrepresent the real aims of Socialism on this point, I will quote from their own writings extracts which show precisely the height of attainment they hope to reach:

"What do the Social Democrats [this is what Socialists call themselves in Germany] want? They want to convert private ownership into common ownership. Never was so mighty a demand made on society. Never a more wonderful program conceived. Judge as you may of its practicability, it takes mighty faith earnestly to cherish such a program. To abolish the State and our traditional form of society: it is almost incomprehensible how rational

beings could set up such an aim—*the boldest, the most comprehensive the world has ever known.* To substitute for the various jealous nations of to-day a world of brotherhood—a mere dream surely. Nay, they really believe such a brotherhood is coming, *believe it with Isaiah, with Jesus, with the Apostles.*" "I see before my spirit a man in a long mantle, preaching to the inhabitants of a great city: 'And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' (Is. 2 : 2-4.) How did these words sound in the ears of the God-forgetting people of Jerusalem! All who heard them were convinced that the greatest of dreamers was before them Even in those days they knew what sin was, and for the ethical system of Isaiah, present and future, they had the one word, *dreams!*

"Does not the gospel of Jesus teach us to preach this very foolishness? What kind of salvation is it that does not loose the fetters of sin? What kind of redemption that is still covered with the black shadow of evil? Why did Jesus on the cross cry, 'It is finished,' if the powers of hell and darkness still rule?"

"Jesus made all things new. It might be that this new

State was to come immediately into being, or it might be that it was to be developed in a long and painful evolution. The former way was the hope of the early Christians, the latter way has proved to be the fact. It is no part of our duty to discuss the wherefore of this. But we maintain that in spite of all, the early Christians were not deceived in the main thing, and that the long, painful history through which the kingdom of God must come, takes away nothing from its quality of newness.

"And the best spirits of to-day are really beginning to believe in the possibility of a new world. They feel that the old moral and religious categories are no longer valid; that they have served their day and have become mere phrases. Men are longing for a new world of real righteousness, in which Mammon is truly overcome. In other words, they are beginning to understand what was originally meant by the words 'Kingdom of God'—something wholly new.

"Jesus had an eternal unchanging MUST within Him, the compulsion of divine love. And this same compulsion moves the Social-Democracy. The truth was spoken by that Social-Democrat who said, 'He who has not the spirit does not understand our cause.' What the Social-Democracy has in common with the Gospel is not single, debatable measures and rules, but a great irresistible MUST in the faith of which it announces A NEW ORDER."

"Grand, noble, true, necessary, is the work of the Social-Democracy. God's promises are, in it, coming to fulfilment. The Social-Democrats are spreading abroad His truth, for THEY MUST."[1]

[1] "They Must: A Frank Word to Christian Men and Women," by Rev. Herman Kutter, the German Socialist, as quoted in the *Christian Socialist*, issue of Jan. 15, 1908.

"Nationalism [elsewhere the author defines nationalism as "Socialism applied to a nation"] is Christianity pure and simple in politics, in industry, and in society. It is the real, living, breathing, moving and acting sermon on the mount, and every Christian minister who believes that theory is fit for practice, and who is Christian in his heart as well as his profession, must favor the unity of mankind in all things."

"Before His [Christ's] time the church had been advocating His theories, but never practicing. He *practiced* them, taught their practice, advocated positively that the conditions of heaven be immediately inaugurated on earth. 'On earth as it is in heaven' was the rule He had laid down—was the life He led." "Heaven ever awaits our acceptance here. The sun and rain, the rich earth, the marble quarries, the mineral veins, the ready forests, the fruitful things, earth's endless bounty, the willing hands of toil, the teeming brain of genius, the warm red heart of love, all await ready to give us paradise. We have but to cease selfishness, but be willing that our brothers and sisters be as happy as ourselves, but be willing that all have *their share* in God's bounty, and lo, *here* we have heaven.

"The doctrine that seeks elsewhere what here awaits us is not religion, but sacrilege. Heaven is as desirable here as after death. The drapery of God is as beautiful here as elsewhere. No place is fitter for heaven than here; no time is better than now. Angels are as bright here as angels elsewhere. Nothing is more divine than a good man; nothing more sacred than a true woman; nothing more heavenly than a brotherhood of love.

"The hour has come for the religion of the here and the now; for the religion of *this* world; the religion that saves

here; the religion that drives the money-changers and dove-sellers from the temple, and that restores the earth to the children of the Lord; the religion that saves the soul *and* the body; that saves not *after* death, but that saves *from* death; the religion of the kingdom of heaven here."[1]

So might we continue with page after page of like quotations from Socialist literature, but these are sufficient to set before us the aims of Socialism. Can they be said to differ materially from the purposes of Christianity? Are they not, rather, identical? A universal brotherhood, a reign of love, a cessation of selfishness with its fruit of competition, war, misery, degradation and woe; and an inauguration of the reign of righteousness with all the good which would result therefrom—are not these the very things for which Christians all down through the ages have hoped and prayed and lived? And does not the Bible abound in rich promises upon which to base such a hope? Did not God give promise to Abraham and his seed that they should be heirs of the world?[2] And does He not say, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise"?[3] Does not the scripture assure us that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"?[4] Does not John the Revelator tell us, "I saw a new heaven and a new earth"[5] with which agree the words of Peter, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness"?[6] The Psalmist David declares that "The meek shall inherit the earth and shall delight themselves in the abundance of

[1]"Civilization Civilized," by Stephen Maybell, pp. 35, 37, 38.
[2]Rom. 4:13. [3]Gal. 3:29. [4]Hab. 2:14. [5]Rev. 21:1.
[6]2 Pet. 3:13.

peace";[1] which promise Jesus Himself reiterated in His sermon on the mount in the words, "Blessed are the meek, for they shall inherit the earth"[2] Paul, speaking of the patriarchs, in his letter to the Hebrews declares: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country . . . They desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."[3]

The scriptures abound in these promises which lead the Christian to hope for the very thing for which our Socialist friends hope. And has not the Creator implanted this hope deep within every human breast? Do not even the ignorant heathen, who never heard of the true and living God and His Christ, look forward to a time when better conditions shall prevail? Is not this very fact a clincher to the promise of the written word that the reign of sin *will* one day cease and the time come when "the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"?[4]

Again note the words of the German Socialist, Herman Kutter: "Grand, noble, true, necessary, is the work of the Social-Democracy. God's promises are, in it, coming to fulfilment. The Social-Democrats are spreading abroad His truth, for THEY MUST."

Now, is this the truth or is it not? Is it true or is it

[1]Ps. 37.11. [2]Matt. 5:5. [3]Heb. 11:13-16. [4]Dan. 7:27.

not that Socialism is the God-ordained movement in the world to usher in His kingdom and establish His reign of righteousness? Is it true or is it not that Socialism is "Christianity pure and simple," "the real, living, breathing, moving and acting sermon on the mount," "the religion of the kingdom of heaven here"? If these claims are true, every Christian ought to know it and be identified body, soul and spirit with that movement.

If they are not true, then Socialism is surely making very presumptuous claims; it is taking the place of the great deceiver. There is no half-way ground on this question; Socialism is either all that it claims to be, or a mighty deception. It is highly important that every soul who names the name of Christ should know where he stands on this issue; and not only where he stands, but *why* he stands where he does.

Let us examine most carefully the foundation upon which the Socialist claims rest. Let us test its principles by the word of God. Let us "try the spirits, whether they are of God, because many false prophets are gone out into the world."[1]

[1] 1 John, 4:1.

CHAPTER III

EVOLUTION

CARL MARX, "the Father of Socialism," is said to have been the first to apply the Darwinian theory of evolution to society and economics. According to his philosophy the human race has been progressing from an originally very crude and irresponsible state of intelligence and morals toward an ultimate perfect ideal in every respect. The struggles of society all down through the ages have resulted in a slow but steady uplift. Through this natural course of growth, the good in man will eventually predominate and a brotherhood of love will finally result. "Capitalism" is the last stage in the development of human society before the inauguration of a system of absolute equality and justice, and the existence of such a system of government for a few generations will be sufficient to bring men to the stage of civilization where love will be the ruling motive in the hearts and lives of all.

The struggle of human society toward an ideal, Stephen Maybell likens to a potato vine in a dark cellar growing toward a tiny ray of light entering a small crevice, and says, "Even as this struggling vine, down through all the ages men have beheld that same ray piercing into the darkness enshrouding them; and just as that ray has pierced the gloom, man has reached up toward it. His path has

ever been up, never once hath he fallen, never once hath he faltered—no more than the vine in the darkness. Truth from the bosom of the Eternal streams down that ray into the darkness of matter, and up toward it steadily progresses humanity."[1]

Walter Thomas Mills, in his book, "The Struggle for Existence," a standard Socialist work, builds the whole structure of his reasoning and conclusions upon the theory of evolution. In fact, evolution is the main foundation stone of the whole doctrine of Socialism.

It is not the purpose of the writer to enter into any long-drawn-out argument on evolution, nor match his powers of intellect with those of many great and learned men who hold that theory. It is, rather, simply to compare this fundamental of Socialist philosophy with the plain and unmistakable teachings of the Bible.

It is a fundamental principle of Christianity that no man or set of men is great enough or wise enough to search out the knowledge of the Creator, nor arrive, through a process of reasoning alone, at a definite and infallible understanding of His purposes, and the means whereby He accomplishes them. For this we are absolutely dependent upon a revelation from the Creator Himself, to be accepted by simple faith, as a child believes the word of its parent. The Bible is this revelation.

It does not come within the scope of this volume to enter into any discussion of the evidences of the authenticity of the scripture, but we trust that it shall not be thought inconsistent to establish upon the Bible a defense of the doctrine of Christianity. In doing so, however, it is with a realization of the fact that this is an age of in-

[1] "Civilization Civilized," p. 6.

fidelity; that faith in the teachings of the Bible, such as was manifest in the early days of Christianity, and at the time of the Reformation, is not to be found in the church to-day. The philosophy of world-wisdom and of "science falsely so called" has supplanted faith to an alarming extent. Both clergy and laity are so leavened with infidelity that the real Bible exerts but little more influence with the majority than if it had never been written. It is no wonder that Jesus, who with prophetic eye looked down through the ages to the close of time, was led to ask the pathetic question, "When the Son of Man cometh, shall he find faith on the earth?"[1]

But Christianity is an old and established truth. The Bible has exerted a mighty influence for good upon human hearts and lives all down through the centuries. It takes more than argument to overthrow it. We shall be content to rest our defense upon its plain statements of truth. Nay, more, we are willing to risk all we have of hope, both for now and for eternity, upon the truth therein revealed. What saith the scriptures concerning the evolution of society?

In the first place, the doctrine of evolution does not harmonize at all with the record of Genesis concerning the creation and the fall of man. We read in the last verse of chapter one of this book: "And God saw everything that he had made, and behold, it was *very good.*" Then chapter three deals with man's *fall* from innocence and the beginning of sin in the world. Paul, the Apostle, informs us that as a result of this fall Adam gave his posterity a sinful nature, and hence a legacy of death, in these words: "Wherefore as by one man sin entered into the

[1]Luke, 18:8.

world and death by sin; and so death passed upon all men for that all have sinned. . . . Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."[1]

The Bible, from Genesis to Revelation, teaches that man fell from innocence in the beginning, and that he is not restored to favor with his Maker by works of his own, nor by a process of development, but only by a new creation.[2] God Himself accomplishes this through the gift of His Son, whereby He has granted abundant forgiveness and righteousness to all. It only remains for man to accept of the free gift heaven has so wondrously provided. But while the free gift of righteousness has been abundantly provided for all, it always has been, and ever will remain, a matter of individual choice whether men shall avail themselves of its benefits or not. At no time has the larger proportion of the race chosen to accept of the conditions of free salvation; and the Bible contains nothing to cause us to hope that the time will ever come when the majority will choose to accept such conditions. Contrary to this, it teaches that the majority will, to the end of time, refuse the proffered mercy of heaven.

It was only about 1,600 years after the time of man's fall that the world had become so wicked that God found it necessary to destroy man by the flood. It is written of the inhabitants of the earth at that time: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil

[1]Rom. 5:12-19. [2]Eph. 2:10.

continually."[1] Now, Jesus compares the condition of the world in the last generation with its condition just prior to the flood, in these words: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."[2] "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth."[3] Paul, the Apostle, wrote to Timothy, "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving and being deceived."[4]

And concerning these same "last days" Peter writes: "There shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of his

[1]Gen. 6:5. [2]Luke, 17:26-30. [3]Luke, 21:34, 35.
[4]Tim. 3:1-5, 13.

coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."[1]

If there is one thing that is made more plain than another in the teachings of scripture, it is that the world will go to the limit of the forbearance of a loving God in a course of sin and wickedness, and thus invite upon itself a baptism of fire, as the antediluvians brought upon themselves the waters of the deluge. Are not the terrible disasters by land and sea in earthquakes and fires and floods and storms and wrecks, that have multiplied so rapidly of late, the thunderings of the voice of a merciful God in warnings that there is a limit where mercy ceases its pleadings and the work of judgment begins?

Paul, speaking of the second advent of Christ, in his second letter to the Thessalonians, says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved."[2] With these words agree those of the Revelator, "Woe to the inhabiters of

[1] 2 Pet. 3:3-10. [2] 2 Thes. 2:9, 10.

the earth and the sea, for the Devil is come down unto you having great wrath because he knoweth that he hath but a short time."[1] The whole book of Revelation is a prophecy concerning the last time. Read it through and see if you find anything from which you can conclude that humanity will ever attain to an ideal through a process of evolution.

But the scriptures do, however, teach the advancement of the race in intellectual pursuits. The Prophet Daniel says that in the last time "knowledge shall be increased." But godliness and virtue do not necessarily accompany knowledge. In spite of the wonderfully increased knowledge of the last generation, it will be the wickedest generation of all. The greater knowledge will, to a large extent, only serve the selfishness of men by increasing their ability to exploit one another. Education and intellectual culture do not necessarily result in virtue and godliness. An individual possessing the highest education and the most cultured training our best schools are able to afford, may use such attainments to further the ends of selfishness. Many of the most untutored tribes of heathen lands are examples of virtue well worthy of imitation by the so-called civilized peoples of America and Europe. There is found among them a smaller proportion of licentiousness, murder, and crime of all kinds, than exists under the blazing light of civilization in the most enlightened lands. Let us not build up within ourselves too great a hope for the benign fruits of our superior twentieth-century attainments. The scriptural injunction, "Let him that thinketh he standeth take heed lest he fall" is worthy of present application.

Socialism maintains, and the whole structure of its philosophy is founded upon, the theory that humanity is

[1]Rev. 12:12.

progressing and has ever been progressing steadily toward an ideal Utopian condition. The Bible teaches, and Christianity maintains, that man at creation was "very good"; that he fell from innocence; that the centuries have proved his inability to raise himself one whit nearer the favor of his Creator; that God gave His only begotten Son to accomplish this for him; that those who all down through the ages have been willing to renounce self-glory and accept salvation as a *gift* from the hand of a loving God, are the ones who will constitute the kingdom of Christ; that those who refuse this proffered mercy and continue in a course of sin and wickedness will, by so doing, overwhelm the world in destruction, from which none shall escape but those "whose names are written in the book of life of the Lamb"; that the climax of earth's history will be reached at the second appearing of Christ "in the clouds of heaven with power and great glory,"[1] "in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ";[2] when "every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him"[3] and men shall cry to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb";[4] when the sleeping saints arise and with the living righteous ascend to meet their Lord in the air, and that mighty shout of victory resounds throughout the universe, "O death, where is thy sting, O grave, where is thy victory,"[5] "worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." "Blessing and honor

[1]Matt. 24:30. [2]2 Thes. 1:8. [3]Rev. 1:7. [4]Rev. 6:16. [5]1 Cor. 15:55.

and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."[1]

Upon which of these foundations will you rest your hope, the reasonings of men's minds, or the teachings of the scripture of truth?

[1]Rev. 5:12, 13.

CHAPTER IV

"THE INNATE GOODNESS OF MAN."

ANOTHER fundamental principle of the Socialist philosophy is faith in "the innate goodness" of human nature. "Man is at heart essentially good," and that quality in him will eventually triumph over every other power that seeks to throttle his life forces and chain him to a condition of failure, misery and death. This is set before us in the words of Mr. Stephen Maybell thus:

"The life, health, strength and growth of the race are grounded in the moral faculties. No reform can come which violates these; no health, no strength, no growth. A people whose hearts rest in the supremacy of evil; who believe not in the innate goodness of man and woman; whose hope is overclouded in suspicion, forebodings of evil and gloomy arraignment of the future—are people sadly in need of that highest faculty of the soul, faith—that position of the mind which in the physical we denominate courage—a belief, a confidence in victory. This lack of faith, this moral weakness of belief in the positive triumph of good everywhere and at all times, past, present and future, is the error of those people who chill the vitals of progress by their continual sighs that the reign of justice is impracticable, visionary, Utopian, far away, and there-

fore useless to think, speak, write or act upon. All persons evidencing such are spiritually diseased—rotten at the center to that degree which they lack in this creative faculty of good—faith.

"It is faith which alone supports me in the writing of this book—the confidence in humanity's love of truth. No machine could be invented, no journey started, no action begun, no cause ever carried from conception to fruition, without faith; and he or she who puts doubt upon the accomplishment of truth, upon the establishment of the fair dream of nationalism, stabs it to the vitals with the dagger of darkness. To hush this croaking voice of evil as it throws its prophecies over nationalism, all that is necessary is to bravely face it. Faith is a cultivable virtue as doubt is a cultivable vice. Faith is confidence in the good; doubt is confidence in the bad. The grander the cause the greater the gloom doubt throws around it; for doubt is of evil. Doubt is death and weakens whatever it touches. Doubt is a coward; faith is courage. Doubt says, 'I weaken—I die.' Faith says, 'I live.' And doubt does die and faith does live. Doubt is descent; faith is ascent; the one failure, the other success. Faith expects good; doubt expects bad. By faith the plant reaches its arms up to the light, and its feet into the darkness for life, and receives it. Doubt denies the coming of the morning and says, 'I only accept sight; accept what is here; I believe only what I see, feel, hear, taste and smell; I am of the past, not of the future; you speak to me of light; I am of the darkness; darkness is here, therefore there is nothing but darkness ahead. I will accept nothing except I see it'; and doubt cannot see because it is darkness. Faith pierces the darkness and within herself beholds the coming light. She beholds man's true self

arising; she beholds the miseries of the race dissipating; her ear catches the distant music, and she feels the inward pulse of the universal love. The mountain of hate falls into the waters of truth, and the spoliation of industry ceases. The earth and its glory becomes the heritage of its children and nationalism spreads throughout the globe."[1]

Most certainly, as Mr. Maybell says, faith is an important factor in the elevation of society. Without it there is stagnation and death; with it there is life and hope and abundant victory and salvation. The scripture says it is the "victory that overcometh the world,"[2] and tells of the many "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection."[3] Without faith it is impossible to please God.

Socialism and Christianity both maintain the absolute necessity of faith. The mighty difference is seen in the things in which they repose faith. If I were on a wrecked and sinking vessel at sea, I might be unable to be convinced of the ability of the life-saving crew to take me safely through the billowy waters to the shore, and choose rather to risk my life with the ship. The reposing of faith in the life-crew may mean life for me, while faith in the old ship might result in death. The difference in the objects in which I believe, may produce as great a difference

[1]"Civilization Civilized," p. 68. [2]1 John, 5:4.
[3]Heb. 11:33-35.

in result as the difference between life and death. A young man enters a railroad station in a Western town and purchases a ticket for New York City. Two trains are standing on the tracks, facing in opposite directions, ready to depart. He, without stopping to inquire, hurriedly boards the one bound for the West. The whistle blows, the bell rings, and the train moves out of the yards rapidly gathering speed toward the city of San Francisco, its destination. The man with the ticket for New York has abundant faith that the train is taking him toward that place, but at the same time he is moving in the very opposite direction, and knows not differently till the conductor comes for his fare. He had sufficient faith, but it was misplaced; he trusted the wrong train. Faith has no power in itself to accomplish good or evil. It all depends upon the thing we believe, whether or not good shall come to us as a result of our faith.

Socialism reposes its faith in the innate goodness of man and maintains that he has within himself the ability to correctly solve the problem of his own destiny. Christianity maintains that human nature is depraved, and reposes faith in God only, contending that the only hope for individuals or for the race is in *His* goodness, mercy and forgiving love.

Here we find that Socialism and Christianity are in direct conflict. There is an irreconcilable difference. Though, as we have found, as concerns ultimate purpose, the brotherhood of men and the "ownership of the earth by all the people thereof," they are at one; yet when it comes to foundation principles as to the accomplishment of that purpose, there develops an absolute divergence.

As we stated above, the Bible teaches and Christianity recognizes that human nature is depraved, that men are born selfish, are at heart selfish, and therefore can act

only from selfish motives; that the human heart cannot originate one perfectly pure and unselfish motive. This fact is plainly stated in the following words of scripture:

"What then, are we [the Jews] better than they [the Gentiles]? No, in no wise, for we have before proved both Jews and Gentiles that they are all under sin; as it is written: There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes. Now we know that what things so ever the law saith, it saith to them that are under the law; that *every mouth may be stopped and all the world may become guilty before God.*"[1]

Sweeping denunciation! Terrible arraignment! Yet what *man* is there who dare stand up before the tribunal of the Eternal and justify himself in the face of it? "If we say we have no sin we deceive ourselves and the truth is not in us."[2] Of the impossibility of the human heart's bringing forth the fruits of righteousness we read in Jeremiah, "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good which are accustomed to do evil."[3] And in another chapter of this same book we read, "The heart is deceitful above all things and desperately wicked, who can know it?"[4]

The Apostle Paul reached the place in his own experience

[1]Rom. 3:9-19. [2]1 John, 1:8. [3]Jer. 13:23. [4]Jer. 17:9.

where he realized this truth. Read what he says in his letter to the Romans:

"Wherefore the law is holy and the commandment holy and just and good. . . . For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do." In the terrible realization of his lost and helpless condition, he cries out, "O wretched man that I am, who shall deliver me from the body of this death?"[1]

The Bible teaches and Christianity recognizes that there is but one remedy for this condition, there is but one salvation which will deliver from this bondage of sin. That remedy is Christ, and that salvation can be applied only to the individual heart and experience. Concerning this only remedy, the same Paul can tell us, for he experienced its blessed results. After he came to realize his utterly lost condition and cried in his despair, "O wretched man that I am, who shall deliver me?" there was revealed to him the glorious deliverance in Christ, and he was led to exclaim, "I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

[1]Rom. 7:12, 14-20, 24.

death. For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."[1]

This man who, rejoicing in the exceeding joy and unbounded satisfaction of his deliverance from the power of sin within him, exclaims, "Thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place," recognizes that this deliverance is the direct act of God performed at the extremity of human effort, when the mind, in absolute despair of bringing the flesh into conformity to an ideal, acknowledges its helplessness, confesses its guilt and accepts the free gift of the righteousness of Christ. This is that experience of which Jesus speaks when He says, "Except a man be born again he cannot see the kingdom of God";[2] and also in another connection He says, "The kingdom of God cometh not with observation . . . for behold, the kingdom of God is within you."[3]

This is that kingdom of which Mr. Maybell speaks when he says, "The hour has come for the religion of the here and the now, for the religion of *this* world; the religion that saves *here;* the religion that drives the money-changers and dove-sellers from the temple, and that restores the earth to the children of the Lord; the religion that saves the soul *and* the body; that saves not *after* death, but that saves *from* death; the religion of the kingdom of heaven here."[4] Mr. Maybell's process of bringing this kingdom

[1]Rom. 7:25; 8:1-4. [2]John, 3:3. [3]Luke, 17:20, 21.
[4]"Civilization Civilized," p. 38.

to a realization, however, is through humanity's own effort. But every such effort must fail as every such effort has failed, for it is written, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."[1]

As we have seen, Christianity applies its remedy to the heart of the individual, to the very fountain of the life. It aims its lance with unerring accuracy at the inmost fountain of the inner life where the corruption lies hidden. The promise of God as given by Ezekiel is, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them."[2]

Jesus Himself recognized the worthlessness of efforts directed toward securing the compliance of outward action with the law of righteousness. The heart, the fountain head of the life, whence springs the hidden motive, was what He sought to influence, was the subject of all His pointed lessons. Consider His words: "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."[3] "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and

[1]Acts, 4:12. [2]Eze. 36:26, 27. [3]Matt. 7:16-18.

an evil man out of the evil treasure bringeth forth evil things."[4] "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies; these are the things which defile the man."[5] "I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."[6]

Here Jesus deals with the very fountain-head of evil. Men imagine that a conformity of outward action meets the requirements of God, but the standard of the kingdom of heaven, to which our Socialist friends hope to bring humanity, is as high as heaven above their conceptions.

This is very plainly admitted by Editor Wayland, of the *Appeal to Reason*, a leading Socialist journal. He says, "Let us bring this home to you. If you were a rich man and could make money by reason of some law, would you or would you not use your influence to get that law? And to what extent would you go to get it? If you saw others getting fat things by methods that, in your inner soul, you felt were not just right, would you permit them to run you out of business, or would you fight them with the same implements they used, to protect yourself from going under? You cannot understand other men except as you understand yourself. You have no other means of judging except by your own consciousness. If the association with bad people contaminates, and I believe you will agree that it does, then do you not see why this corruption has grown up and flourishes? Then the cure for this is not to condemn and denounce, so much as to make conditions so that there will be no incentive to do injurious things."[1]

[4]Matt. 12:33-35. [5]Matt. 15:19, 20. [6]Matt. 5:28.
[1]*Appeal to Reason*, Feb. 15, 1908.

Here Mr. Wayland states a great truth: "You cannot understand other men except as you understand yourself. You have no other means of judging except by your own consciousness." And in accordance with this truth he finds no grounds for condemning the rich man who uses unjust means, because himself acts in accordance with the same principles; the rich man's motives are the motives of his own consciousness. He admits that Socialism has no remedy to apply to his and the rich man's selfish nature, and put within their breasts an altogether different motive. No! That must remain the same, and outward *conditions* changed so that the evil thing will be made to produce good fruit! Ah, rather, invite the searching, purifying, cleansing, renewing grace of the Almighty to come down into that sin-defiled heart; and then its fruit will be good, let conditions be as they may. Of how much moral worth is the individual who does not do good because there are incentives to do evil, and who says that when the incentive to do evil is removed, then he will do good?

Mr. Wayland cannot conceive how an individual's life can be filled to overflowing with love, meekness, gentleness, helpfulness and forgiveness toward his fellows ever and always, irrespective of the manner in which they treat him or the injustices he suffers, because he has never experienced the new birth and become a new creature in Christ. He has never formed an acquaintance with the God of love, and thus, knowing not love, he judges all men of being actuated by selfish motives as he himself is actuated, for he has no other means of judging except by his own consciousness; he cannot know others except as he knows himself.

Here is illustrated the way in which sin deceives the sinner. It closes his eyes to the depravity of his own

heart, the real cause of all his ills, and leads him to believe that they are due to his environment, his temptations and others' mistakes and wrongs.

This reminds us of the man in the legend who found himself vexed and irritated in his association with his fellows. Things were continually "going wrong," and his ill-temper oft betrayed him. So he decided to go off to himself and live alone in the woods where he would be free from trouble, where he could be patient and find peace of mind. He found a cave which he made his home not far from a beautiful spring. Every day he would take his pitcher down to the spring for water, and after a time on the occasion of one of these visits, the water washing away the soil from underneath the pitcher upset it and spilled its contents. Again he set it down, and again it was upset. Flying into a rage of passion and being determined to make the pitcher stand till it was filled with water, he picked it up and jammed it to the ground, breaking it all to pieces. That impatience, which he thought he had left behind him when he severed himself from his former environment, still followed him. He awakened to the fact that impatience is a deep-rooted inconsistency in human nature which only needs an occasion to make itself manifest.

Yet, in spite of man's utter failure to become master of himself, ruler of his own fleshy lusts and passions, men will persist in believing in the innate goodness of human nature, and its ability to accomplish an ultimate triumph. Here we are, six thousand years this side of creation (those who hold the theory of evolution believe it is many thousand times that far), and yet how full earth is of woe, misery, crime, degradation and sorrow, after so many centuries of "progress." Surely those who believe that with-

in the next few generations the perplexing problems which now vex society will be solved by the race itself, and a glorious Utopia become a realization, deserve credit for unbounded faith. But the wisdom they manifest in selecting a foundation for that faith is exceedingly questionable. They have not dug deep and placed it upon the unfailing rock. They have founded it upon the sand, and when the storms come and the floods sweep over the superstructure, it will fall and great will be the fall of it.

"Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through the land, then ye shall be trodden down by it."[1] "Enter into the rock, and hide thee in the dust for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness

[1]Is. 28:16-18.

of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"[1]

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."[2] "Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is."[3]

"The Lord lcoketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver

[1]Is. 2:10-22. [2]Joel, 3:16. [3]Jer. 17:5-7.

their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord. He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."[1]

Oh, how much more sure and solid a foundation upon which to base faith, is the goodness and mercy of God, than is the "innate goodness" of man!

[1]Ps. 33:13-22.

CHAPTER V

ENVIRONMENT

THE Socialist plan of abolishing evil, in the words of Mr. Wayland, is to "put men under conditions that will have a tendency to develop the good and make it difficult to develop the bad": "to make conditions so that there will be no incentive to do injurious things."[1]

Rev. Herman Kutter informs us, "It is the Social-Democracy which now demands righteousness—truthfulness in outward relations, better conditions, sounder bodies, lighter dwellings, co-operative production. It says: What lives and creates must appear in *outward* results. Theories and pious reflections will not avail. Let us see results, not simply 'new hearts.' Hearts are new only when conditions are new."[2]

As a rose bush, taken from the wild-wood where it has to battle with adverse conditions, and transferred to the garden where it has abundance of sunshine, careful cultivation and skilful pruning, can be made, in time, to produce much finer and more beautiful roses, so the good in men, if given the proper environment, will, according to the Socialist philosophy, develop and flourish till it actuates the whole. The fact that the human beings who are

[1] *Appeal to Reason*, Jan. 15, 1908.

[2] "They Must," as quoted in *Christian Socialist*, Jan. 15, 1908.

reared in the environment of the slums and low dives of our big cities become, at least in a majority of cases, criminals, and that a country home, away from the vice, luxury, excitement and show of the city, amid the fields and flowers and birds of the country, is the environment from which have emerged the men of sterling qualities of character, the men who are the backbone and sinew of society to-day, is pointed to as an invincible clincher to the Socialist argument.

A good environment is certainly a most desirable asset to the stock in trade of any human being; and every individual has the right to ask that he be privileged to have a sufficient share of this good environment to enable him to meet the purposes of his Creator. God has provided abundantly that this may be so. He has filled the earth with even a superfluity of all things. There has been nothing lacking on His part. He has verily filled the earth with His goodness.

But alas! as our Socialist friends have very truly charged, men have been selfish with this legacy of good environment, have hoarded it up for themselves, and others have been left to starve and die for lack of the very things which they could well supply. God has provided bountifully, but men have selfishly tried to get their arms around all that He has given, instead of gladly passing it on. This charge is not to be laid at the rich man's door alone. It is a stain of guilt that blots the record of every soul of us; for this bountiful gift of good environment does not consist alone in the things which money buys. It includes, first of all, loving deeds, kind words, helpful service, forgiving tenderness, sympathy; in fact, all that is included in the word LOVE.

You who have thought to condemn the man of wealth

for his selfish hoarding of earth's treasures, have you been robbing your wife and children of the loving kindness they have the right to expect of you? Have you never become impatient, and spoken words that were sharp and cutting, that caused pain and anguish of heart? Have you always been as kind and loving to those about you as down in your heart you feel you ought to have been? Ah! Let that mighty searchlight of God's Spirit into the depths of your own consciousness, and see if He will reveal any instances where you have been guilty of robbing others of that environment of love which you owe to humanity. You who have made such sweeping denunciations of the actions of the rich, turn your eyes within, and see whether or not, in condemning them, you have passed sentence on yourself. The guilt of robbing our fellows of the things which *money* buys is but an item of the guilt of robbing them of love. Society has a claim upon our love, and all are guilty of hoarding this precious endowment. Love is the great crying need of humanity. Men and women in the depths of poverty need it, men and women in the palaces of the wealthy, and men and women in every station of life, are dying for lack of it. Everywhere humanity is groaning in a death agony because of the hoarding of the environment of love. In the blood of our fellows all our hands are stained. We have robbed one another of that one thing above all others which makes life worth living. Not only so, but we have also stained our souls with the guilt of the blood of the Son of God, for He said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."[1] Before this heart-searching truth every mouth is stopped and all the world is found guilty before God.

[1]Matt. 25:40.

"Where is boasting then? It is excluded." One cannot say to his brother, "Let me pull out the mote out of thine eye," for behold, a beam is in his own eye. All that any one of us can do is to cry with the publican, in contrition of spirit, "God be merciful to me the sinner." And he who, thus sensing his guilt, flees to God for compassion and pardon, and receives the benediction of forgiveness and peace through the acceptance of Christ as his sin-bearer, has nothing of censure or condemnation for his fellows. Realizing his own need, and the mercy of God toward himself, he has nothing but love and compassion and forgiveness in his heart toward others. Thus only can men be enabled to fulfil the command to love one another.

An environment of material benefits will never result in a condition where brotherly love will reign. You might take humanity to-day and surround all with an abundance of all material environment necessary to satisfy the natural appetites; to feast the eyes, and delight the ears; to abundantly supply all the physical requirements; and it would not beget one unselfish motive in a single individual, or enable him to become master of one unruly passion. No amount of cultivation can ever cause a rosebush to bring forth anything but roses; you may cultivate the thistle till doomsday, but it will produce thistles still. True, a change in environment may produce a vast improvement in the *quality* of the rose or the thistle, especially the thistle, but it will never cause grapes to grow on either. So, education and all good environment of a material kind may make a difference in the quality of the selfishness which the heart of man produces, but it will never enable him to bring forth love. What is needed is a new heart, a new life, even of the life of God.

The Lord Himself makes use of a parable that is to the very point here: "Now I will sing to my well beloved a song of my beloved, touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? . . . For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."[1]

Here God Himself says that he took the choicest vine and surrounded it with all the favorable environment possible so that He asks, "What could have been done more to my vineyard that I have not done in it?" And yet, although it was the choicest vine, it brought forth only wild grapes. What a pathetic picture is here portrayed! The Father above, bestowing all the tender care and attention possible for even Him upon His vineyard the house of Israel, waiting, hoping to see in it the perfect fruit of the vine; but alas! He is disappointed: "He looked for judgment, but behold oppression; for righteousness but behold a cry."[1] Even God Himself is unable to surround men with material environment that will result in their bringing forth from their "innate goodness" the fruit of righteousness.

[1]Is. 5:1-7.

The very fact that the people who are able to surround themselves with every conceivable benefit do not thereby become actuated by the principles of love, is undeniable proof that, were the whole race able to share equally those benefits, men would only do as they now do—live for self. The human nature that possesses the rich man is the very same sort of human nature that is in all of us. To condemn others is to pass sentence upon ourselves. What every one needs who is not already in this grace, is, through the abundant grace of Christ, to become a partaker of the divine nature and escape the corruption that is in the world through lust.

It is not the environment that has made men what they are; men have made the environment what it is. Environment will be different only as men are changed. God made man to be above things. He made him not to be a mere creature of circumstances. The real grace of Christ manifects its efficacy to the world by enabling a man to exemplify Christian character under the most adverse conditions and unfavorable environment.

CHAPTER VI

THE INDIVIDUAL VERSUS THE COLLECTIVITY

ANOTHER principle of Socialism is that the collectivity is the true foundation of society; the interests of the collectivity are first and supreme; that the individual is "an inseparable indivisibility of the whole," and cannot do or be other than the whole does or is.

Here is a statement of this philosophy:

"Individualism is the division of humanity into distinct and separate parts. Property is the division of wealth into distinct and separate parts. Individualism and property, therefore, divide humanity, and divide all pertaining to humanity, into laborious, antagonistic and clashing aspirations. Individualism and property, therefore, represent the division of mankind; and collectivism, the union and consequent harmony of humanity. Hell is disunion, separation, divided interest, divided aim, divided proprietorship, and consequently a condition of curses, hate, confusion and suffering; while heaven, its opposite, is its opposite condition—a united, or collectivized interest, aim, proprietorship, order and power.

"This truth Christ endeavored to impart, and for which individualism crucified Him. And until man learns this truth, earth must be a hell. And until man learns that in union he can alone find true division, this false division,

based upon individualism, will continue to inflict him with sorrow, suffering and death.

"Hitherto, almost all law has been conceived by individualism and for individualism. Hardly is there a law to genuinely protect the collectivity. The rights of individualism, and its selfishness, are everywhere defended, sustained and preserved; the rights of the whole, of the collectivity, totally disregarded, scarcely contemplated. This is so because individualism has merely comprehended itself apart from the whole, and not comprehended itself as an inseparable indivisibility of the whole. *Every aim and desire of man's inmost for his elevation and expansion is an inseparable indivisibility of the whole, and cannot be attained outside of or antagonistic to the collectivity.*"

"Thus, if a man's individual state is to be strong, his collective state must be strong. If his individual state is to be healthy, his collective state must be healthy. If his individual state is to be virtuous, his collective state must be virtuous. If his individual state is to be free, his collective state must be free; for *individual liberty can only be attained through collective liberty. Only can the individual's full powers be free and unbound in a nation where the nation is free and unbound from individual control of its necessities.* The proprietorship of these necessities by individuals is the one great error which enslaves the nation. When the nation is enslaved, all individuals in it are enslaved. Therefore, for individuals to be free, all individual control of their necessities must be abolished."

"In a word, whenever a people enter into a perfect copartnership of the whole, and pool their wealth and interest, then all government from that moment ceases; their personal desires and interests being pooled, and carried

out according to the will of the whole, they have substituted co-operation for government.

"Individual liberty must have, and positively must have, exactly this atmosphere and condition of society for its unfoldment; for environments are molds; and *only when the nation is thus freed from individual lust of property, and is, therefore, self-controlled, can self-controlled men and women be evoluted.* And self-controlled men and women means individual liberty. Thus collective liberty and individual liberty are identical in philosophy and their cause a unit."[1]

This is the doctrine which Mr. Maybell says is the "religion of the kingdom of heaven *here.*" This is the kind of religion that we are asked to believe will transform this world into a veritable paradise. Let me ask you, dear reader, what kind of a hope does it cause to spring up within your breast? Does it cause that heart of yours to throb with joyful anticipation of a speedy deliverance from all your woes? Does your very soul thrill with your prospects? Or is it a "hope deferred" which "maketh the heart sick"? Do you dare to believe that this liberty of the collectivity can be accomplished in your day? Well, yes, perhaps; but anyway you realize that you will have to suffer years of grievous bondage, and it has, no doubt, come to be a grave question with you whether it will ever be realized.

And what kind of a creature does this teaching make of you, anyway? An infinitesimal portion of the great whole, absolutely without choice or hope of ever doing only as the whole does, or attaining to anything beyond that to which the whole attains, or reaching any destiny other

[1] "Civilization Civilized," pp. 10, 11, 12, 13, 14, 15.

than that which the whole reaches. It makes you a mere puppet, the tool of circumstances, a mindless wheel in the great human automaton which was wound up ages and ages ago to grind out a certain fixed destiny. Instead of its being "the religion of the kingdom of heaven here," it is the faithless religion of the materialist. Although we have heard Socialists say that if you do what you can to help along their good cause, and never live to see its anticipation realized, you will "stand as good a show" of entering the heavenly Canaan after death as any one, yet we have never seen anything in any of their literature which would indicate that such questions have any place in their doctrine. It is solely a philosophy of materialism. *Faith* (in God and the Bible) has no place in its system, and yet it tells us that it will usher in the glorious kingdom of heaven. But "whatsoever is not of faith is sin," saith the scripture.

In happy contrast to this faithless, hopeless, soulless doctrine of Socialism, which makes of man a mere machine, is the simple doctrine of the Christ, which assures the weakest sinner that a contrite plea will move the arm of the Eternal. Read your Bible, and note to whom its precepts and promises are addressed—manifestly to the *individual.* From Genesis to Revelation it abounds in rich assurances to the *individual.* Note a few: "For God so loved the world that he gave his only begotten son that *whosoever* believeth in him should not perish, but have everlasting life."[1] *"Whosoever will,* let him take of the water of life freely."[2] *"To him that overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God." *"He that overcometh* shall not be hurt of the second death." *"To him that overcometh* will I

[1]John, 3:16. [2]Rev. 22:17.

give to eat of the hidden manna." "And *he that overcometh* and keepeth my words unto the end, to him will I give power over the nations."[3] "Behold I stand at the door and knock; *if any man* hear my voice and open the door, I will come in to him and will sup with him and he with me. *To him that overcometh* will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne."[4]

Do these promises harmonize very well with the idea that "every aim and desire of man's inmost for his elevation and expansion is an inseparable indivisibility of the whole, and cannot be attained outside of or antagonistic to the collectivity"? Ah, my dear reader, do not allow your eyes to become blinded to your individual and untransferable accountability, and your unspeakable privilege. You are directly accountable to your Creator for your own course of action, irrespective of what any or all others may do or say. Your destiny is a matter of your own choice. Your Creator puts a plain proposition to *you.* There is no mistaking His requirement; there is no questioning of His promise.

Here is a question about which men seem to imagine there is more or less guesswork. It is, in truth, the only question concerning which guesswork is entirely eliminated. Men think that the doctrine of Christ is mere theory, which we are supposed to carry around in our heads. They have gotten the idea that religion is a doctrine devoid of absolutely proved propositions of practical application. The real truth is that Christianity is the *only* absolutely proved and really practical thing known to the human race. A man's relation with his God and his future des-

[3]Rev. 2:7, 11, 17, 26. [4]Rev. 3:20, 21.

tiny are the only things about which every individual is privileged to ask and God is willing to give *certainty.* The Creator is not uncertain and indefinite in His requirements and promises, and every soul may be as certain of their fulfilment. As immutable as the law, "Whatsoever a man soweth, that shall he also reap," are these requirements and promises, and he who allows himself to continue through life day after day in uncertainty, thereby deceives his own soul. For "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, *both sure and steadfast,* and which entereth into that within the veil."[1] That refuge and hope are for you, dear reader, as an individual, and it is a matter that lies between you and your Creator alone. The destiny of the whole, or the collectivity, does not figure in the question at all.

And not alone is future destiny an individual matter, but present liberty and happiness also. God has made these free as the rain and the sunshine, and "whosoever will" may take of them to his satisfaction, irrespective of the choice of the collectivity. The provision for this freedom is found in the promise of God, "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."[2] It is sin, and sin only in the individual soul, which enslaves. Read the

[1]Heb. 6:17-19. [2]Eze. 36:26, 27.

words of Jesus: "And ye shall know the truth and the truth shall make you free. They [the Jews] answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou ye shall be made free? Jesus answered them, Verily, verily I say unto you, *Whosoever* committeth sin is the servant of sin, and the servant abideth not in the house forever, but the son abideth ever. If the son therefore shall make you free, ye shall be free indeed."[1]

Ah, freedom indeed! Freedom from the very first cause of bondage! This is the freedom which Christ offers to the individual. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life."[2] No man nor combination of men can take this liberty from a single individual who possesses it. Because of his refusal to compromise a principle he may be thrown behind prison bars; but still he enjoys liberty, the "glorious liberty of the children of God." He knows that the Father above, who numbers the very hairs of our heads, permits nothing to come to His children but what is for their own good and the glory of His name, and in this will of God he has liberty.

This is grandly illustrated in the life of Joseph. He was cruelly sold as a slave into the land of Egypt by his own brothers, and after reaching there, his mistress, because he refused to compromise his conscience to satisfy her pleasure, got him in jail on the false charge of doing the very thing which he had refused to do. In this prison he spent two years. Surely, if any soul ever had reason to complain of injustice, and doubt the fact of the hand of a loving God being in all things, it was Joseph. He did

[1]John, 8:32-36. [2]Rom. 6:22.

not do so, however, but uncomplainingly submitted to his lot, and God wonderfully vindicated him. Afterward he could say to his brothers, "Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life."[3] Although sold as a slave by his brothers, and imprisoned for his integrity, yet, knowing that the will of the Creator was in it all, he gladly reposed in that will. And such is liberty—individual liberty, irrespective of the choice of the few or the many.

Daniel, because he refused to compromise a principle, was taken and forcibly placed into a den of lions; but even there he enjoyed liberty—the liberty of harmony with the will of the Supreme.

Paul and Silas, when thrust into prison and their feet made fast in the stocks, could sing praises unto God at midnight, because of the freedom which reigned in their hearts.

Jesus, when Pilate said to him, "Knowest thou not that I have power to crucify thee, and have power to release thee?" could calmly answer, "Thou couldst have no power at all against me, except it were given thee from above."[1] Ah, such is liberty, true liberty, Christian liberty, as opposed to the liberty of Socialism, which makes a man the football of circumstances. And such is also "joy unspeakable," rest from earth's cares and anxieties and "peace which passeth all understanding"; in fact, such is "the religion of the kingdom of heaven *here,*" if you please.

Thus we have further manifested the mighty contrast between Christianity and Socialism. Instead of their being one and the same thing, as some would have us believe, they are directly contrary the one to the other. Chris-

[3]Gen. 45:5. [1]John, 19:10, 11.

tianity exalts the individual to the wonderful privilege of becoming a prince and prevailer with the Almighty, irrespective of the choice of the collectivity. Socialism makes the individual the mere tool of the choice of the collectivity, with no hope of attaining any destiny or enjoying any liberty, except as that destiny is attained and that freedom enjoyed by the collectivity.

The Bible teaches, and Christianity recognizes, that all down through the ages those who have been true to the convictions of conscience have been in the very small minority, with aims ever working at cross purposes with the will of the collectivity. And so it is written of them that they "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder; were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy), they wandered in deserts and in mountains, and in dens and caves of the earth."[1]

Prophecy shows that the world, as a whole, will never come to desire righteousness, nor to love the righteous. To the very last day when Jesus reveals Himself in the clouds of heaven in flaming fire, those who regard truth supremely, and the convictions of conscience as of first

[1]Heb. 11:33-38.

importance, will find themselves unwelcomed by the collectivity. And the earth, made new, is to be peopled by those individuals who, all through the history of this world, have stood for principle, and so have been delivered from the prevailing corruption and despotic power of the collectivity.

Socialism maintains that "individual liberty can only be attained through collective liberty"; Christianity maintains that collective liberty can be attained only through individual liberty. A State is free only to the degree that the individuals which compose it are free. To illustrate: In Colorado we have a game law which forbids the killing of deer, except in certain seasons of the year. Here are two men, one who has no desire to kill deer, and another who would be only too glad to do so, but does not because the law forbids it. Now, the first man is free; the law does not restrict his liberties in the least. But the second man's liberties are restricted. He cannot do entirely as he chooses, because if he did he would become a transgressor of the law, and receive the punishment provided for such disobedience. If all were of the same mind as the first man, there would be no need of a game law on the statute books.

Thus it is with all law. The more principled and conscientious are the individuals composing the State, the more free they are and the less occasion there is for law. The opposite of this is also true: the more corrupt and unprincipled the individuals of a State become, the more need there is of law and force to keep them within bounds; the more their liberties are restricted.

"The law is not made for a righteous man, but for the lawless and disobedient."[1] It is a means of restrain-

[1] 2 Tim. 1:9.

ing outward acts of violence and evil; it restricts the liberties of those who would do wrong; but those who have no disposition to do wrong are ever free and above the restraint of law. They do as they please, and such is liberty. But he who has not such liberty, he who would do wrong, seeks to infringe the rights of others, and so must be restrained, must come under the jurisdiction of law, must lose his own liberty.

Self-control is the foundation of all true liberty. To that degree that an individual loses his self-control, the ability to govern himself, his own liberty, to that same degree will he seek to control and govern others, and restrict their liberty: and thereby he surrenders the right to his own. So long as an individual has no disposition to do wrong, has self-control, he is free; but as soon as he loses his self-control, as soon as the disposition to commit wrong possesses him, he infringes the liberties of others, surrenders the right to his own, and must come under the dominion of law.

Therefore, it is perfectly plain that a nation is free only to the degree that the individuals which compose it possess the quality of self-control. As soon as and to the degree that the individuals of a nation lose their self-control and give themselves over to indulgences which weaken and sins which corrupt, that moment and to that degree the nation loses its liberty. Then there comes the necessity for more laws, more complicated machinery of government, to keep the lawless within bounds. And we might add that then also there is found a necessity for greater armies and navies, better armament, to afford that outward protection which is found necessary when the true inward protection which adherence to principle affords has been abandoned. The multiplied laws may restrict, they may hedge about

the disobedient, and keep them from committing overt acts, but *law is absolutely powerless to elevate the moral status of the people or establish a nation's liberty.* The nation's liberty goes when its people corrupt themselves by vice and wickedness.

Now there is another principle regarding this matter of liberty that is worth considering. As we have seen above, the law is made for the lawless and disobedient. The righteous have no need of outward law, for they do the deeds of the law from choice; it is written upon the fleshly tables of their hearts. If a whole nation of individuals would become thus actuated by *principle,* there would be no need of the power of civil statute to restrain lawlessness, and civil government would become useless. Civil government is nothing more nor less than a confederation, a union, a banding together of people to protect themselves from those who would do wrong, from those who would infringe the liberties of others. The more righteous a people are, the less the need of civil government, or combinations and confederacies of any kind. The farther from righteousness a people get, the greater the need of civil government, and the more confederacies of all kinds multiply.

Keeping this principle in mind, let us study into the present situation in society. This is an age of organization, combination and unionism. There is no end to the multiplication of confederacies. The spirit of federation and confederation pervades the very air. It is in the church, in the business world and everywhere. What is the underlying cause for it?

Let us study an example. Here is a small town containing seven grocery stores. The owners of these stores, becoming tired of waging a war of competition, dissatis-

fied with one another in the way they conduct business, call a meeting of the seven, talk the situation over, and form a local groceryman's association. This association then proceeds to fix a schedule of prices, to decide on certain hours for closing, to provide for fixed salaries to clerks, etc., etc. This is an illustration of the very thing that is being done throughout this country and the world to-day in every line of industry and every branch of society. Business men, laborers, corporations, mechanics, professional men, churches, church members, and even preachers, are forming just this sort of combination.

Why did these men form this association? Manifestly because they could not trust one another. If every one had had absolute confidence in every other one's purpose to do just the right thing, always and at all times, they would never have proposed such a union. But one was fearful that another, or every other, would do wrong, and reap a benefit which he himself desired; or do right when he himself desired to do wrong, and reap a benefit. Thus, being distrustful of one another, not willing that every man shall stand on his own integrity, or lack of integrity, to *principle,* they form a combination to hold one another to a standard agreed to by all (whether or not that standard can meet the approbation of individual conscience), and thus protect themselves from their own greed and disregard for principle.

The only reason under heaven for most of the existing unions, trusts, confederacies and organizations is because men have lost their regard for principle and their confidence in one another, and must unite to protect themselves from their own hoggishness. Instead of being the fruit of confidence, these organizations are the fruit of distrust; and hence, force is the means by which they are

held together, and whereby they accomplish their ends. What proportion of the members of the Master Plumbers' Association, for instance, are members simply because they have to be, or go out of business? So it is with all. Instead of love and confidence, it is force and distrust that produce such combinations. If any one dare assert his individual liberty in opposition to them, then all the power of the boycott, the blacklist, and many other like means, are resorted to to *force* submission.

This condition of affairs, as it exists in this country and throughout the world, is a very manifest evidence of the abject slavery to greed in which humanity is now struggling. Unable to trust one another, they have to form combinations, multiply laws and means for restraining one another from compromising a principle for an advantage. Having lost the liberty of individual integrity, they have to multiply outward restrictions to keep themselves within bounds. The dollar (and the dollar only because it will buy the things which satisfy the "lust of the flesh and the lust of the eyes, and the pride of life") is valued above principle by the great mass of mankind, both rich and poor, and for this reason restrictions must hedge them in to keep them from going at one another's throats worse than they do.

Socialism, according to its own claim, proposes to extend just this sort of combination till it becomes one grand system of the whole. And thus the whole movement and its philosophy is simply an admission that the race has lost its power of self-control; has became a collectivity of persons without moral backbone, which must further combine to protect themselves from themselves. Having lost the power to govern themselves, they appeal to the collectivity to govern them. It is man's last supreme effort to save him-

self, and should be a mighty testimony to every thinking mind that the course of this earth's history is about run.

Now, what relation does the right of individuality and of conscience sustain to these combinations of the present and to the ultimate mammoth combination of the whole that we are promised in the future through the triumph of Socialism?

In the first place, it is to be remembered that the moment one individual restricts another's liberties, that moment he surrenders his own. The individual who is free, who regards principle first, who has absolute confidence that right will always vindicate the man who adheres to it, will have no disposition to become a partner to such combinations. He would not unite to force his fellows to come to his standard, because by so doing he would acknowledge the right of his fellows to force him to come to their standard, and their standard might be one which he could not meet without a protest of conscience. The moment an individual unites to uphold a certain standard which is the arbitrary choice of the majority, that moment he yields his God-given right and privilege to meet the standard of his own convictions and conscience. So the Christian leaves his fellows, as he asks to be left—free to meet the standard of right according as individual conscience shall indicate. He leaves his fellows free to sacrifice principle if they choose, and if they unite, and by boycott, or other measures, force him out of business, or out of the church, he yields his business or his membership rather than sacrifice the principle of individuality and of conscience. And the Christian does not retaliate with similar measures against such treatment. He simply goes quietly on, does the best he can, and trusts that right will

in the end vindicate the one who regards it above every temporal benefit.

Extend this combination till it includes the whole, the collectivity, and Christians will be found refusing to become part of that collectivity. Still, the right of individuality and of conscience may appeal from the decisions of such combination to the will of the Creator. Our Socialist friends may hold to the old heathen fallacy, *"Vox populi, vox Dei,"* but what if, in the last step in forming this co-partnership of the whole, a few conscientious ones refuse to enter this co-partnership because they cannot accept that the voice of the people is the voice of God? Ah! mayhap we shall then find whether, in its last analysis, Socialism shall or shall not be found fighting against God. But of this we shall have more to say later.

However that may work out, it stands as an undeniable truth, now and forever, that the right of individuality and of conscience is absolutely supreme, and may appeal from the decisions of any and every combination of men.

The writer is no economist, and has no purpose to discuss the economic practicability of the Socialist theory. He cannot conceive, however, how any system founded upon such false principles, could succeed economically or in any other way. Just one inconsistency of the system, as it appeals to his mind, would make it impracticable: When you contemplate a nation which owns not only railroads, telegraphs, mines and factories, but all wealth, so that individual ownership becomes a thing of the past, and every citizen is an employee of the government, eating from the public crib—I say when you contemplate this, and begin to realize what a centralization of power would necessarily be vested in the capital of the nation, does it not stagger you to think of the possibilities of danger which

would result? It occurs to the writer that society would be constituted of two classes still—the bosses and the bossed. While the individual would have a vote in deciding who should be the manager of his particular department, yet who dares say that there would be general satisfaction with the choice that majorities would make in such matters? And what a great breeder of trouble such dissatisfaction would become. Think of how almost impossible it is for the best kind of a man in a public place to please every one, remember that Socialism contemplates no change in human nature other than would result from the bettered conditions, and then believe, if you can, that there would be no warring under a Socialist régime.

Honesty is all that is needed to make the present system a success economically. If every man were perfectly willing to give value received to society for every benefit he received from society, would there be any difficulty now? Is it not a desire to get something for nothing that causes all the trouble now? Manifestly this is so. Then how can you hope for a system to be a success which contemplates making this dishonesty bring forth a good fruit by making it serve the whole, instead of the one? It is true now, and ever has been true, that he who serves the collectivity serves himself. Socialism will not bring this law into force. It always has been in force, but people will not believe it. What assurance have we that they will believe it under Socialism?

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces; take counsel together and it shall come to naught; speak the word and it shall not stand; for God is with us. For the Lord spake

thus unto me with a strong hand and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear and let him be your dread. And he shall be for a sanctuary, but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall and be broken and be snared and be taken. . . . And they shall pass through it, hardly bestead and hungry; and it shall come to pass that when they shall be hungry they shall fret themselves and curse their king and their God and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."[1]

[1]Is. 8:9-15, 21, 22.

CHAPTER VII

INDEPENDENCE OR DEPENDENCE—WHICH?

INDEPENDENCE, "complete exemption from the power or control of others," "a state of mind in which a person acts without bias or influence"—what a desirable attainment; and yet how seldom realized in the truest sense of the term! How men long for full liberty, to be exempt from others' power, but in view of the conditions which prevail in the world the average individual sees little to inspire hope of ever being really independent. In these days of trusts, unions and combinations of all kinds, including every phase of human activity, the individual choice has been so completely submerged beneath the will of majorities that real individual independence is fast becoming a thing of the past.

But God made man individually independent. He created him to occupy the place of a son, not that of a servant; and because of this, the love of freedom and independence is one of the most prominent characteristics of human nature. He is a queer human who is without ambition to attain to at least some degree of self-direction, who is perfectly willing to be the tool of another, to let others take the initiative in both thought and action and assume over him a position of dictator. It was not originally in-

tended that any man or set of men should occupy places of authority over their fellows, any more than it was intended that in the family children should assume the place of parent and dictate to brothers and sisters. No; in the intent and purpose of God men are equal—all brethren, free and independent of each other, yet looking to a common Father. Jesus said, "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."[1] It is manifest that had sin not entered, human society would have constituted a loving brotherhood. There would have been no occasion for civil government, or "church government," or for any other sort of government in which one individual is exalted to a position of authority over his fellows.

But by sin man yielded his independence. He allowed another to come in between himself and his Maker. God had said to the innocent pair in Eden concerning the forbidden fruit, "In the day thou eatest thereof thou shalt surely die"; but Satan, a creature, said, "Ye shall not surely die"; and man believed the creature rather than the Creator, thereby yielding his right of independence of every creature, of dependence upon the Creator only. He allowed a fellow creature to assume over him a place of authority belonging to the Creator alone, and by so doing disowned his sonship and became a servant, even a servant of sin. Thus did Satan become the "Prince of this world," and the history of six thousand years of sin

[1]Matt. 23:8; 20:25-27.

proclaims what a despotic prince he is. Woe, misery and death, heaped up for ages, bear witness to the terrible despotism of this being who was once a mighty angel in the heavenly courts.

This subtle delusion, which led man in the beginning to permit the creature to assume toward him the Creator's authority, is really the tap-root of all the deceptions of sin. It is the very "mystery of iniquity." Trace every wrong back to its original starting point, and it will be found to consist in the substitution of the creature in the place of Creator. Having "changed the truth of God into a lie, and *worshiped the creature more than the Creator,*" men "became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves."[1] From the time that Eve believed the word of the serpent, and partook of the forbidden fruit, till the present, men have been looking to and trusting in their fellow creatures, instead of the Creator Himself alone, and the result is manifest in the conditions which prevail throughout the world.

Now, the creature is not God, and for him to assume any of the place or authority of God is to identify himself with "that man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."[2] The creature, in and of himself, without the life-giving Spirit, is only ma-

[1] Rom. 1:25, 21-24. [2] 2 Thes. 2:3, 4.

terial substance, and when man believed and obeyed the creature rather than the Creator, he fell from his high estate and opened the floodgates of woe upon the world. Having given the creature the place belonging to the Creator in his affections, there remained no limit to the choice of creatures nor to the depth of the degradation to which he would go, and so he worshiped and served not only "corruptible man," but also "birds," "four-footed beasts," and even "creeping things." As soon as the creature took the place of Creator in man's affections faith ceased to be a factor in his existence, and life degenerated from the spiritual to the fleshly plane, its chief end becoming the satisfying of the carnal desires and appetites, the pleasing of the physical senses. Faith is that faculty of the soul by which the unseen and spiritual are perceived, by which that knowledge of God, which is eternal life, is obtained; and when faith toward God ceased, and man trusted to what he could learn from the creature through the physical senses, he lost his spiritual life and became a materialist.

And having lost his spirituality, and degenerated to the plane of mere animal existence, whatever afforded the things which satisfied the physical senses was looked to and worshiped as God. This is the philosophy of all heathen religions, and of all else which degrades and enslaves humanity. Men worshiped the sun; they believed it to be the supreme God, simply because they perceived that from it came the heat and light which caused the earth to produce the things which sustained their material existence. A variety of other objects were held in veneration, as men believed them to prevent calamities, death, or disaster, or symbolized such as did so.

Of course, men in this day of great "progress" and "civ-

ilization" think they have advanced wonderfully beyond all such superstitious notions, but there never was a heathen more devoted to his idol than are the people of the United States in this, the enlightened twentieth century, to the god Mammon. And they are devoted to Mammon for the same reason that the Egyptian idolater was devoted to the sun—simply because they believe it can supply them with the material benefits of life. Men to-day bow down before the dollar because they believe it will provide them with the pleasures and comforts of life, prevent starvation, keep away disaster or suffering, or provide their posterity with a means of existence. Therefore, the dollar is the supreme thing; every one is seeking the dollar, and the strife for it has come to be exceedingly strenuous. It is proving to be a heartless warfare, because money is life, and must be had at all hazards.

But it is a very unequal struggle, this scramble for the dollar, for some are more adept at the business of money getting than others. Therefore, some have been able to pile up great heaps of wealth, and as the few have succeeded in "cornering" what the many are seeking for and depending upon, the many have become dependent upon the few.

The desire for gold is insatiable, and increases with indulgence; and in direct proportion to the increase in the greed for gold, and the success of the few in obtaining it, has been the increase in the dependence of the laborers. The corporations have sought to squeeze from the laborer an ever-increasing proportion of the fruit of his labor, and as the squeezing process has become the more intense, the ability of the laborer to make an effective protest has lessened because his dependence has ever increased. With the building up of our great industrial system large num-

bers of wage-earners have been crowded together in great centers of industry, who have become absolutely dependent upon a job, and hence dependent upon the corporations who own the jobs. Generation after generation of workers has come on the stage of action, and never known, nor had ambition to learn, anything further than to "hold down a job." There are men who have set at a machine since babyhood, and known nothing else than to tend that machine, which, perhaps, cuts soles for shoes, or sews collars on shirts. They could not make a shoe or a shirt if life depended upon the doing of it. They cannot quit their jobs and start out independently; they would starve to death. Only a job remains between them and the poorhouse or starvation. Millions of workers have thus become absolutely at the mercy of the corporations.

This condition of dependence corporate greed takes advantage of, and demands an ever-increasing tribute from the laborer, till the question of continuance of existence becomes paramount. Ever in the past, when men obtained power and prestige over their fellows, they have made oppressive and tyrannical use of it, and present conditions evidence the fact that men now are no different from their fathers in this particular.

From all this oppression Socialism promises to free us. Socialism, we are told, will deliver us from the tyrannical class rule of "capitalism" and make of humanity a race of free and independent peoples. But how does Socialism propose to free us? By having the government assume the whole of individual responsibility and go into the business, besides the one with which she is now supposed to be occupied of protecting men in their *rights,* of providing them with all the means of life's continuance and enjoyment.

The whole Socialist philosophy assumes that we are a

race of dependents, and because civil government is the most stable institution men are acquainted with, the most capable of being depended upon, the advocates of this doctrine would have the government assume the whole responsibility of the entire industrial system in order to secure to men their jobs, and with the jobs, of course, every necessity and luxury of life.

It is so desirable and easy to work for some one else, to be able to depend on getting a certain fixed wage per day or week, and live in freedom from responsibility, with no risks to take, and nothing to stir the brains to activity in lines of independence, with no obligation to fulfil but the answering of the whistle's call and the going through a certain routine of service every day as the hands of a clock follow the circumference of the dial, and if we can only induce the government to take over the responsibility of the whole system of production and distribution, and thus make every man perfectly secure in his job, surely we will have heaven on earth. Such conditions would perhaps suit those whose conceptions of heaven picture a place of ease and freedom from responsibility, and whose highest ambition is to go at some one else's beck and call, and to carry out the plans and purposes of another's mind; but to the individual who desires to possess some independence of character and to exercise that independence in thought and action, the heaven which Socialism would provide would not be very pleasing.

Now, we wish it distinctly understood that we are not censuring nor condemning the wage-earners for their condition of dependence. They are not to be blamed, but helped. But we cannot be persuaded that it would be helping them, to fasten upon them forever a condition of dependence; to assume that they must ever remain de-

pendent, and have the government take over the whole of individual responsibility and become father and mother, so to speak, to the whole people.

If labor organizations would spend the millions of money and the untold amount of time and effort that are continually being wasted in strikes and lock-outs and disgraceful warfare upon capital; if the Socialists would spend the immense amount of means and effort they are using in agitating the already discontented minds of the multitude, and in seeking to fasten upon them forever a state of dependence; if both labor organizations and Socialists would take the means that is thus being wasted, and direct it in an effort to take the poor, helpless wage-earners from the great centers of industry and place them upon the millions of broad acres that await the hands of the faithful toiler to make them blossom as the rose, where they could be taught independence and thrift, there might then be some hope that the greatest of present perplexing problems in time might be solved. If the laborers would not balk at such a program, preferring rather to remain dependent, capital would, in the course of years, be on its knees before labor, and the wage-earner could dictate the terms upon which he would work. He could do as he pleased with reference to his employment, and need ask no one, either capitalist or the government, for the privilege.

But there is no hope that such a program will ever be inaugurated. There is absolutely nothing in sight that could possibly cause us to hope for it. No, the warfare between employer and employed must continue as it is at present generally conducted—not on principle, or to determine the right, but only to ascertain who is the mightier. The chasm between capital and labor must widen

and deepen till the crisis comes and the greatest catastrophe of the world's history becomes a realization.

Now, the most potent means in the world toward enabling men to attain to a state of independence is Christianity, because it restores them to their original dependence upon God alone, which Adam lost when he allowed the creature to usurp the place of Creator. In perfect *dependence* upon God alone is found that real and true *independence* for which the human heart craves. The more fully the individual knows and recognizes his *dependence* upon his heavenly Father, the greater is the degree of his *independence* of men, his exemption from their control or power. The weakest sinner in the world who casts himself helpless into the everlasting arms of the loving God is above the power of all the men and devils who might conspire to subject him to their arbitrary will. That incident in the life of Jesus to which we have already referred grandly illustrates this truth. Pilate asked Him if He did not know that he had power to crucify Him or release Him. Jesus calmly answered, "Thou couldst have no power at all against me, except it were given thee from above."[1] Knowing and recognizing His own dependence upon the Father, He also knew and recognized the dependence of His enemies upon the same source for all the power they might use against Him, and this knowledge made Him independent of Pilate, and all the rest who were conspiring against Him. He had said, "I can of my own self do nothing,"[2] and His thus recognizing this fact, accompanied with a firm faith in His Father, was the secret of His independence of men and His disregard of their efforts to get Him to yield to their arbitrary demands, in which a compromise of principle was involved. He was the Truth,

[1]John, 19:11. [2]John, 5:30.

and "we can do nothing against the truth but for the truth."[2] Therefore, when they went on in their own arbitrary way to the very limit, and Jesus hung on the cross, an innocent victim of their despotic power, He was still the victor, still above their power, and fear and trembling lest He really should rise from the dead soon took possession of their hearts.

Jesus had said, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received from my Father."[3] In the garden of Gethsemane the proposition had presented itself to His mind, and He had *voluntarily* chosen to drink the cup of suffering. He said He could have prayed, and the Father would have given Him "more than ten legions of angels," one of which would have been abundantly ample to deliver Him from the power of the Jews. But He voluntarily drank the cup, bitter though it was, knowing that it was placed to His lips by a loving Father's hand. And the choosing of God's will is complete exemption from the power or domination of the will of men. Men may torture the body, and put out its life, but they cannot coerce the mind, nor prevent it from enjoying full and complete liberty. And when the mind enjoys a restful dependence upon God, and in that a satisfying independence which knows that "God is for us," and therefore "who *can* be against us?"[4] what matters it if men do revile and persecute and torture? "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay,

[2] 2 Cor. 13:8. [3] John, 10:17, 18. [4] Rom. 8:31.

in all these things we are more than conquerors through him that hath loved us. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."[1] Mind is above matter, and when God, through the operation of His divine Spirit, liberates the mind, no amount of physical bondage can enslave.

The very same independence which Jesus enjoyed is the heritage of every one of God's saints. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."[2] They may not be in possession of all their birthright entitles them to, but if they will follow on to know the Lord, the fulness of every promise will become a realization in their experience. Faith and implicit trust in God's power to save do not come in a moment; they are acquired by the experience of years.

The words of Paul above quoted reveal how fully he was delivered from the power or control of others; how lit-

[1]Rom. 8:35-39. [2]Is. 54:13-17.

tle he feared what any man or combination of men might do to him. The whole of his epistles breathes a spirit of liberty and independence that is truly wonderful. But he did not use his independence as an occasion for the flesh. He wrote the Corinthians, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more."[1] The secret of his independence of men, as that of Christ, was a realization of his dependence upon God. He says, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong."[2] Realizing the futility of all human sources of dependence, he leaned heavily upon God for help in every time of trouble, for sufficiency in every time of need; and thereby he was enabled to bear testimony in joyful praise to the ever-abundant fulness of the grace of Christ. Therefore, "tribulation or distress or persecution or famine or nakedness or peril or sword" gave him no terror or anxiety.

But is it not the fear of these very things which brings upon humanity such a condition of dependence and servitude as prevails in the world to-day? Is it not the fear of distress, or famine, or nakedness, and faith in the power of the "almighty dollar" to deliver, that brings upon society such abject slavery? Does not the emancipation proclamation contained in the Gospel of the Lord Jesus reveal the very deliverance for which human hearts sigh? Mammon is untrustworthy. He is unable to "make good." He utterly disappoints and enslaves those who trust him. The

[1] 1 Cor. 9:19. [2] 2 Cor. 12:9, 10.

misery of the world is only the tribute he exacts of those who worship at his shrine.

But the Christianity of the Bible points men to the great God of heaven and to His immutable promises, which are abundant and full for his every requirement. The world tells you that if you have a bank account on which you can write a check that would cover the needs of your family for a year, or two or three, ahead, you have no cause for anxiety, and ought to be happy. The Bible tells you "A man's life consisteth not in the abundance of the things which he possesseth," but "God shall supply all your need according to his riches in glory by Christ Jesus."[1] There is absolutely no discounting this promise. Riches take to themselves wings and fly away. A bank account may fail you. You may wake up to-morrow morning and find every visible means of support swept away. But God will never fail you. He never disappointed a single soul who trusted Him. For God to fail of fulfilling one promise would be to undermine the stability of His throne in the universe. It is impossible for God to lie. His word is very substance. To Him you are invited to look for the supply of every need, temporal as well as spiritual. As secure as the very throne of God Himself, just so secure may you be of all things needful.

Such is the Christianity of the Bible, and such is the deliverance from fear of famine, or nakedness, or distress, or peril, which it holds out to the individual. And in such deliverance is found that independence of men or combinations of men for which humanity craves. Of such Christianity there is very little seen in the world to-day. "Fanaticism" and "foolishness" are the words by which the world is ready to designate it now as verily as in the

[1] Luke, 12:15; Phil. 4:19.

past. But this fact does not disprove its genuineness; it only bears evidence of the terrible distance by which humanity to-day is separated from a knowledge of the only true and living God.

If Christianity be anything more than mere empty theory, if it be worthy a moment's serious reflection, if it be anything other than the greatest of deceptions, it is that which will satisfy the deepest longings of the soul; it is that which will bring into the life eternal security; it is that which will prove to be entirely practicable in all the vicissitudes of human experience; it is that which will put into the life a nobility of purpose born of Heaven and a certainty of its accomplishment that hell cannot overthrow; it is that which is worthy of man's supreme devotion; it is that which will inspire in him the profoundest enthusiasm. Such was the Christianity of the Apostles; such was the Christianity of the Reformers; such, also, is the Christianity we are endeavoring to contrast with Socialism.

Man is a creature, and, therefore, finite and dependent, but only upon God. To acknowledge and accept this truth is to be free and independent in the true sense of independence. We cannot escape dependence upon God, but we can refuse to acknowledge it and place our trust in the creature, or a combination of creatures, and by so doing enslave ourselves. No man, nor any combination of men, is worthy our supreme trust. They never can secure to us independence. Independence is not attained as nations, as churches, or as combinations of any sort. It is realized only as men know God, and the knowledge of God is the result of individual experiment only.

CHAPTER VIII

WHICH FIRST, MATERIAL OR SPIRITUAL?

Socialism maintains that perfect economic conditions are of primary importance; that "the solution of the bread-and-butter problem is the solution of every other problem"; that the golden rule cannot be put into practice under the "competitive system"; that until the problem of economics is solved so that every man shall not only be assured of a competency, but shall also have time and opportunity to devote to other things than the making of a living, there can be no attaining to the ideal of Christianity, and the preaching of the same is impracticable. After the establishment of the Socialist régime then man will have time to idealize, have time for art, music, and the things which make for the elevation and refinement of the race. But what is needed now is something practical, something that will relieve economic inequality. "We want the religion of the heaven here; for God is here; this is heaven, and eternity is now. We want the religion that weds the spiritual to the material, the principle to the politics, the prayer to the practice, the virtue to the voting. This is the true religion and the true salvation—the salvation of souls as they come into this world—by presenting divine conditions for little children to come unto. This

true religion and true salvation abolish the political conditions of evil that lead us into temptation, and *answer* the prayer, 'Lead us not into temptation, but deliver us from evil.' "[1]

The writer realizes, he believes, the righteousness of the demand of the Socialist for something practical. No theory, however true, no system of theology, however correct, can meet the requirements of the case. Something is needed which will effect a mighty transformation in methods and motives of men and nations. But we cannot admit that Socialism is the practical thing; that Socialism will effect such a change in conditions that the golden rule will become practicable and the theories of Christianity be put into active operation. Contrary to this, we believe that Christianity is the only practical thing; that Christianity is the only remedy for present ills which can be to any extent effective; that Christianity is the means which will bring to pass the practice of the theories of Socialism.

Man is, first of all, a spiritual being. He has within him the capacity of knowing God, of comprehending His motives and responding to His love. God is love, and to know Him is to love Him; it is to be like Him in character. This is the unspeakable privilege, the glorious destiny, to which our Creator has called us. "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."[2] It is an acquaintance with this God of love which alone can satisfy the heart-hunger of humanity. No amount of material benefits or fleshly pleasure can satisfy the hunger of the soul. There is in the palace of the millionaire the same unsatisfied heart-hunger that there is in the hovel of the poor. Souls everywhere are starving to death for love. They are mak-

[1] "Civilization Civilized," p. 36. [2] John, 17:3.

ing of life one continual vain effort to satisfy the craving of the "inner man" by the pleasures of the flesh. He that loves the theater is not satisfied by the theater; the more he goes, the more he wants to go. So with all pleasures that are indulged to satisfy the flesh. Like the appetite for intoxicants, the more they are indulged the greater the craving. It is absolutely impossible to satisfy the human heart with the things which please the physical senses.

But the love of God will satisfy the deepest cravings of the soul. It wins the heart and captivates the mind to the obedience of Christ. It brings rest of soul and freedom from worry, care and anxiety. It feasts the spiritual man on the rich manna of the kingdom of heaven, the bread of eternal life. Love transforms the life and ennobles the character. It exerts a softening, refining influence on all it touches. Like the lump of leaven which the woman took and hid in three measures of meal, it works imperceptibly, transforming into its own likeness all within the sphere of its influence. Love is the greatest power in the world; it will transform the veriest hovel into a garden of sunshine; it will lift heavy burdens from aching hearts and turn wearisome toil into delightful service. Without it the rich man's mansion is but a home for misery and heartache; with it the poor man's meagerly furnished shanty may be a veritable heaven on earth.

Therefore, Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns. Yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for

raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you.*"[3]

Cease allowing material benefits to occupy first place in your heart and life, and become possessed of one all-absorbing ambition—to find the knowledge of God; and the promise is, "Ye shall seek me and find me when ye shall search for me with all the heart."[4] With the knowledge of God comes perfect assurance of all things needful for the sustenance of the physical man. The scriptures abound in promises to that effect. The individual who makes the kingdom of God his first interest can with perfect consistency cast upon his heavenly Father the whole of his burden of care and anxiety for the things of this life, for the divine promise is, "God shall supply all your need according to his riches in glory by Christ Jesus."[5]

But Socialism says we must solve the bread-and-butter problem first; we must make every man's living secure, equalize conditions, shorten hours of labor, provide good homes for all, and then under these conditions the race will be enabled to reach the desired spiritual attainment.

Never was there a more subtle delusion. If men will not turn to God, if they will not yield their allegiance to

[3]Matt. 6:25-33. [4]Jer. 29:13. [5]Phil. 4:19.

Him when in trouble, when they are struggling with adversity, they will never turn to Him under prosperity. The Scriptures says, "When thy [God's] judgments are in the earth the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."[6] It is when men are brought to their extremity by distress, sorrow, or trouble, that their hearts are most accessible to the pleadings of the Holy Spirit. Tribulation plays an important part in the purification of men's characters. Let no man think that it can be eliminated without an elimination of the sin which causes it.

Nor would idealizing, studying arts and sciences, or devoting the life to educational pursuits, accomplish the necessary elevation of the race. What is needed is not more education, better understanding of the theories of religion and science, but a will surrendered to the will of God, a complete change in the purposes and desires of men's lives. Until that surrender has been made, all the education and refinement possible are of little avail. And if men will not make that surrender under present conditions they would not make it under more favorable material conditions.

What are men doing with the spare time and money they now have? Are they devoting these with whole-hearted purpose to the things which make for their own and others' elevation? Manifestly not. Both rich and poor are spending them for the things which pamper mere fleshly pleasures and carnal desires, and in so doing they are proving just what they would do with the multiplied opportunities and leisure hours which Socialism promises,

[6] Is. 26:10, 11.

for "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."[1] If Socialists could realize their dream, and provide humanity with the environment they deem necessary for spiritual and moral development, the race would only go to the bad at an alarmingly increased speed. As we said before, it is not environment that has made men what they are, but men have made environment what it is. To seek to reverse this divine order is utter folly, and can result only disastrously.

Instead of Christianity being impracticable under present conditions, it is the only practicable panacea capable of present and universal application. Christianity is not a mere theory, a system of dogmas: it is the living, breathing, acting principle of love. Is it not when men are in trouble that love is needed? Is it not when they are hungry that it can manifest its thoughtfulness of their need? Is it not when men have gone mad in the chase for dollars, so that they have forgotten one another's heartaches and are trampling one another to death, that love finds abundant opportunity to accomplish practical results? And what could be more effectual? Are we going to have to wait until Socialism inaugurates a reign of justice before we can love one another? Ah, no! If ever there has been or will be a time when Christianity is practicable it is just now. The world is enshrouded in the darkness and gloom of misapprehension of God, and as practicable as is light for dispelling darkness, just so practicable is the Christianity of the Bible for restoring men to a knowledge of God and to all the benefits which such restoration implies.

If men would do as Jesus asks them to do, seek first the kingdom of God and His righteousness, what would be-

[1] Luke, 16:10.

come of all the troubles which afflict mankind? Ah! they would vanish like the frost before the rising sun; they would speedily flee away and be no more. You know that they would, and therefore you *know* the practicability of Christianity. "But," you say, "the world will never do that." True enough, but the *individual* will. Manifestly, the world will not, and therefore it will not experience the cessation of strife and trouble. The world will never love righteousness for its own sake, nor sacrifice itself for the truth. But those blessed *individuals* who do this, those individuals who do become possessed of one supreme purpose to know and obey truth, will experience all that is implied in the divine promise. They will find the knowledge of God and realize the fruition of a hope compared with which the dream of Socialism is as earth compared with heaven. The Bible does not give us to hope that the whole race will attain such a desirable destiny, but it does give us abundant assurance that every soul who will comply with the conditions becomes an heir to the world made new which is to be inhabited by redeemed sinners. Thus the race itself will be preserved through Christ our elder Brother and "last Adam." Only those who prove themselves untrue will fail of this inheritance.

Christianity is exceedingly practicable under present conditions because it links the soul with the infinite, unchangeable and loving God. "If God be for us, who can be against us? He that spared not His own son but delivered Him up for us all, how shall He not with Him also freely give us all things?"[1] If God is for you, all His promises are for you. If you are the poorest of the poor, you are infinitely rich in your possession of God; for in Him you are assured of all things needful for this life and an eter-

[1]Rom. 8:31, 32.

nity beyond. He invites you to take every care to Him, and "be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."[1] Christianity comes to every individual, in whatever station or condition he may be found; it reaches him just where he is, and provides for him the very thing he needs in just that condition. It takes his feet out of the miry clay of uncertainty and places them upon the immovable rock of truth. It puts into the life a purpose which reaches on into eternity, and gives rest and assurance in the promises of the unchangeable God for the things needful for the present. It provides man with an anchor that will hold amid the storms and tempests of life, and stay the soul in the dread waters of death. The Apostle Paul, reciting his experience, says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."[2] But in spite of all this adversity he could write, in the very same epistle in which the above occurs, thus: "I am filled with comfort, I am exceeding joyful in all our tribulation." "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh

[1]Phil. 4:6, 7. [2]2 Cor. 11:24-27.

for us a far more exceeding and eternal weight of glory." "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."[3] Such is the testimony which Christianity enables men to bear. Is there not something intensely practical about that which can afford the individual such an experience?

Our Socialist friends have been making a great deal of the reply of Secretary Taft, "God knows," which he gave when he was asked what a man was to do who was out of work in a financial crisis and was starving. Certainly there is not very much encouragement in this answer for the individual who thinks God is a great way off, and isn't much interested in the affairs of men anyway; who thinks that God created our world and its inhabitants, then left them alone to shift for themselves. But to the individual who *knows God,* the very truth that "God knows" is sufficient. He is perfectly willing to trust that God who knows. He knows that the God who knows is a "very present help in trouble," and he confidently expects that as his troubles increase, his faith in the abundant sufficiency of the grace of Christ shall also be correspondingly increased, and thus every trial be made to further his advance in the divine life. This is living by faith; this is living for the unseen and the eternal, and this is the way that, to the individual who thus lives, all things work together for good. To such an individual the predicament of being out of work in a financial crisis lends no terror.

But for one who knows not to repose confidence in his heavenly Father, the probability of facing such a misfortune would certainly be anything but agreeable in a world so dark as this, where almost every care and thought of

[3] 2 Cor. 7:4; 4:16, 17; 2:14.

man is for himself and his own interests; where even priests pass by on the other side, casting only glances at one in need. Surely this is a heartless world for one to be in when out of work in a financial crisis, and starving.

But how will Christianity do for the individual in such a predicament? Will it go to him and tell him what he ought to do? Will it recite to him the tenets of the church, and ask him to subscribe to them? Will it press for his acceptance some system of theology? Ah, no! Christianity does none of these things. Christianity provides the things needed. It wins its way into the heart; never presses theory into the head. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."[1] "If a brother or sister be naked and destitute of daily food, and one of you say unto them: Depart in peace be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works is dead, being alone."[2]

But this, however, is just what our Socialist friends point to as proof that they are manifesting to the world the true religion. They "espouse the cause of the poor and the oppressed." Their "sole purpose is to alleviate suffering and elevate the standard of living for the many." They propose, *away down yonder some time,* when collectivism ripens, to provide the hungry with food, the naked with clothing and the ignorant with knowledge. We do not question their sincerity, but will the means they propose accomplish the desired end? This brings us to the next important consideration.

[1]Jas. 1:27. [2]Jas. 2:15-17.

CHAPTER IX

FORCE VERSUS LOVE

AGAIN note Mr. Maybell's statement: "We want the religion that weds the spiritual to the material; the principle to the politics, the prayer to the practice, the virtue to the voting. This is the true religion and the true salvation—the salvation of souls as they come into the world—by presenting divine conditions for little children to come unto. This true religion and true salvation abolish the political conditions of evil that lead us into temptation and *answer* the prayer, 'Lead us not into temptation, but deliver us from evil.' Patriotism is the first and highest duty of piety, being the removal of the *cause* of unrighteousness. . . . To be a whole Christian we must bring our Christianity into common life, we must bring it into our home, into our nation. We must bring it into our politics."[1]

No one will question for a minute that if men would cease striving for the material benefits of life, and begin to make the kingdom of God and His righteousness their first and only interest, all the ills which afflict humanity would vanish. But "the lust of the flesh and the lust of the eyes and pride of life" are too firmly rooted in the

[1] "Civilization Civilized," p. 36.

human breast to afford much hope that a wholesale voluntary change in men's purposes and actions will ever be realized. So in the absence of a voluntary movement toward righteousness it is maintained that the same result can be achieved through the administration of popular government, and therefore "patriotism is the first and highest duty of piety, being the removal of the *cause* of unrighteousness." Socialism's only means of accomplishing its ends is through the ballot; through government and law. Its foundation rests upon the belief that the will of the majority is right, and if that will were expressed in the law of the nation, and enforced, righteousness would result. Socialism is a movement among men of the oppressed and discontented mass, which holds out the hope that all grievances can be adjusted, and all oppression and inequality can be brought to an end through the proper administration of law.

Now, law means force. All the power of the whole nation is behind the decision of the majority to see that its will is obeyed. Should any one refuse to comply with the decisions of the majority, all the machinery of the executive department of the nation will bring to bear the iron hand of law upon the offender to force him into submission. This is the only means to its end that civil government *can* know. The only reason for the existence of civil government in the world is to *compel* submission on the part of those who choose not to be civil. As we have already observed, "the law is not made for a righteous man, but for the lawless and disobedient."[1] Nor has the law any power to make men righteous. It simply states what is wrong and what is right, and provides a penalty for disobedience and perhaps a reward for obedience. If

[1] 1 Tim. 1:9.

a man disobeys he is punished, but the law has in it no power to beget in him any higher motive for complying with its demands than the fear of punishment or the hope of reward.

Let us go back again to the illustration of the two men and the game law. The one man did not care to kill deer, had no disposition to do so, and therefore was above the game law. He was not influenced by the provisions of that law in any respect. The other desired very much to go to the hills and shoot a venison, but did not do so because the law said no. True, he complied with the letter of that law, but nevertheless he was under the law, and his compliance was solely from fear of punishment. The law could provide no higher motive.

Now, Socialism depends alone upon the power of the civil statute. It professes no other aim than to obtain the reins of civil government, and by the power therein vested right humanity's wrongs. It proposes to force compliance with the decrees of the popular will. Being nothing higher than the strict administration of law, it must utterly fail of providing any holier motive than the fear of punishment or hope of reward. It is absolutely impossible for *law* to provide any other motive.

But Christianity is not an administration of law in any event. Christianity acknowledges no other motive than love, and knows no other power than that of persuasion. Christianity can never be brought down to accept force as a means to its end, for it knows that love can never be commanded. Love only wins, and it can only be won. It does not drive, nor can it be driven. No man ever loved another simply because some one told him to do so, nor because the law told him to do so, nor yet because he decided in his own mind that he would do so. No one can

love by simply making up his mind that he will love. Ah, no! It does not come that way. Love only wins, and it can only be won. If love is in the heart it will bubble forth as naturally as water gushes from a spring. If it is not there, you cannot put it there by force of law or will.

Christianity is as high as heaven above the administration of any kind of civil government, because it implants a principle. It places men above law in that it makes them partakers of the divine nature. Do not men thus transformed comply with the law? Certainly they do, but from motives altogether purer and holier than those of fear of punishment or hope of reward.

Our Socialist friends would have Christians become very active in politics, would have them join *them* in an enthusiastic endeavor to make the world better by law. But the Christian can never—no, never—consent to abandon so high a vocation as that to which he is called: even that of showing forth the excellences of Him who has called him out of darkness into His marvelous light, persuading men everywhere to be reconciled to God. From this high calling the Christian cannot descend to the low plane of reforming the world by law. To do so would be to deny the efficacy of the grace of Christ, and substitute therefor a religion of legalism.

Nor can it be hoped that a reign of righteousness will *ever* follow a strict administration of law. If it could be so, the world would never have had any need of Christianity. It would have been utterly superfluous. This truth is stated by the Apostle Paul thus: "If righteousness come by the law then Christ is dead in vain." "If there had been a law given which could have given life, verily right-

eousness should have been by the law."[1] But our friend, Mr. Maybell, takes issue with this truth. He says: "But this [a very happy condition he has just described] would be a reign of love, and man must pass through a reign of justice previous to this—a school of commercial truth—a state which he has never yet passed through, or he would now be enjoying the plane of affairs we have above described. Justice is as a vestibule to the temple of love—love's precious condition."[2] Contrary to this, the Bible teaches that justice is a fruit of love; that only when love reigns can perfect justice be a realization, and Christianity demonstrates that men can be so transformed that they will love now, in this present evil world, in spite of all adverse conditions that exist, and the injustice which is everywhere prevalent.

Again we invite your attention to the editorial in the *Appeal to Reason,* from which we have already quoted. Mr. Wayland says: "If you saw others getting fat things by methods that in your inner soul you felt were not just right, would you permit them to run you out of business, or *would you fight them with the same implements they used, to protect yourself from going under?* You cannot understand other men except as you understand yourself." This is precisely the policy of Socialism. It says to the man who is boycotted, frozen out of business, or otherwise unjustly treated: "Take it if you have to, but if you can, get the better of them by the same means they use against you." It says to the laboring class, "We must abolish capitalism, or capitalism will annihilate us." Thus the whole matter, summed up, is simply a question of power—who is the mightier. The same means are employed on both sides.

But Christianity takes no sides in this controversy, for

[1]Gal. 2:21; 3:21. [2]"Civilization Civilized," p. 116.

it recognizes not the means of either. As we said before, it knows no other power than love, no other means than persuasion. It recognizes that on both sides of this class struggle are sincere, earnest, whole-hearted, well-wishing men—men susceptible to kindness; men whose hearts are hungry, whose desires are for better things; men who are perplexed over the condition of affairs, and are waiting and longing for some assurance that things are going to turn out better than they can see reason to hope for. For this reason, Christianity cannot consent to contaminate its skirts in the mire of a bitter class struggle. It holds out the only hope there is for the race, and that hope is for all. It is for every man, be he rich or poor. It calls men up and out of this mad strife for things temporal, to the rest and calm of the things eternal of the spiritual world.

How does the man who exemplifies Christianity act when he is boycotted, blacklisted, frozen out of business, or otherwise unjustly treated? Does he retaliate? Does he use the same sort of means to "keep his head above water"? Does he rise up and by the power of his own arm try to mete out justice to his adversaries? Ah, no! The Scriptures tell what he does: "For even hereunto were ye called; because Christ also suffered for us leaving us an example, that ye should follow His steps; . . . who when He was reviled, reviled not again; when He suffered He threatened not; but committed himself unto Him that judgeth righteously."[1] "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity

[1] 1 Pet. 2:21-23.

but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth."[1] Love will enable the man who is frozen out of business to do the next best thing he can do without compromising a principle; and if he is finally driven to the place where he cannot "buy or sell" unless he will subscribe to a wrong principle (as the Scriptures indicate will come to pass, Rev. 13:17), he will refuse to compromise his conscience, and will trust God to vindicate him. And love will not only enable him to do all this, but it will enable him to do it all and keep sweet all the while, for "love suffereth long and is kind," "beareth all things, endureth all things."

Let us notice for a moment the life of Jesus in this connection. After He had been betrayed in the garden of Gethsemane, and Peter, in his ardent zeal for his Master, had cut off an ear of a member of the mob, Jesus said to Peter: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?"[2] These words plainly evidence the fact that Jesus needed not nor desired the arm of might to save Him from His enemies and vindicate His cause. At one time in previous history, one angel in a single night had slain 185,000 of the Assyrian army.[3] Now twelve legions of such angels are at His service, but He chooses not to ask that their power be used in His own behalf. He is hurried on to trial by the infuriated mob, denied by His most ardent disciple, treated to every insult and abuse that wicked men and devils could invent, condemned as a malefactor (though it was acknowledged that no fault

[1] 1 Cor. 13:4-8. [2] Matt. 26:52, 53. [3] 2 Kings, 19:35.

could be found in Him), hastened to Calvary, and crucified. Surely, if any one ever had reason to complain of injustice, Jesus did; if any one ever could justly ask that the arm of might be used to save him from his fate, it was the Son of God. By a single beckon of His hand all His accusers might have been laid low in death; but "when He was reviled He reviled not again, when He suffered He threatened not; but committed himself to Him that judgeth righteously." When Peter had denied Him, with cursing and swearing, Jesus only gave him that look of love which broke the self-confident disciple's heart and sent him back to the garden weeping in brokenness of spirit. Near the last, in His expiring agonies on the cross, Jesus prayed, "Father forgive them for they know not what they do." Thus, in apparent defeat, was achieved the greatest victory the universe has ever witnessed. It was not the victory of might, but that of long-suffering, self-sacrificing love.

This is the spirit of Christianity; this is the spirit that meekly endures wrong and injustice at the hands of others. Can it be said that it is the spirit which inspires the Socialist movement? This kind of spirit may be looked upon as a manifest weakness by the world. The man who does not "stand up for his own rights" is thought to be a weakling. But in Heaven's sight the man who can permit his own dignity and honor, and all that he possesses, to be sacrificed for truth's sake, is a mighty conqueror. Therefore it is written, "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man, He humbled himself and

became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."[1]

If, as Socialism maintains, man must pass through a reign of justice previous to the reign of love, why did not Jesus, the Author and Finisher of the Christian's faith, have something to say to that effect? Why did He not ally Himself with the civil power and seek to right the wrongs of His day? At the time when He was a man of earth, His people, the Jews, were subjects of the Roman government, heavily taxed and oppressed by a foreign potentate. They chafed grievously under the Roman yoke, and longed for a deliverer to come who would free them from their oppressors. In fact, the idea the Jews of that time held concerning the promised Messiah was that He would be the one who would deliver them from the Romans and establish them once more a mighty nation in the earth.

Thus, their conception of the promised salvation was identical with the Socialist conception of the same to-day. They look for a deliverance from physical bondage, from the results of sin, without deliverance from the sin itself. And they are doomed to as bitter disappointment as were the Jews. Jesus endeavored all through His ministry to disabuse minds of their material conception of His mission, and get them to understand its spiritual nature. But very few perceived it. They tried to take Him by force and make Him king, and finally, because He would not conform to their ideas, they crucified Him. Just before

[1]Phil. 2:5-11.

His crucifixion He said plainly, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence."[1] Again and again might He have taken the reins of the civil power and proceeded to further His good purposes by that means; but He ever spurned the thought as a suggestion from the devil himself.

So we find all down through the history of the world, from Christ to the present, that Christianity *in its purity* never seeks the aid of civil government to further its cause. When the church has departed from the standard of Christ and lost the power of godliness, it has ever sought to ally itself with the civil power, but as Dr. Philip Schaff well says, "Secular power has ever proved a satanic gift to the church." We must therefore conclude that, although the purpose and aim of Socialism are most worthy, yet the means whereby she hopes to accomplish these ends are entirely different from, and beneath the means of, Christianity; for which reason there can be no harmony between the two principles. The end does not justify the means.

Christ established a spiritual kingdom, a kingdom where love rules, where liberty is the heritage of every subject. Whosoever will may become a subject of that kingdom. He is seeking them from every kindred, nation, tongue and people. Now is the accepted time. "Except a man be born again he cannot see the kingdom of God."[2] The ruler of this kingdom is God, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."[3] "Whom having not seen ye love, in

[1]John, 18:36. [2]John, 3:3. [3]Col. 1:13.

whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith even the salvation of your souls."[3]

[3] 1 Pet. 1:8, 9.

CHAPTER X

THE ORIGIN OF EVIL

THE controversy between good and evil has been of long standing. The basic principles upon which it is being carried on to-day are the same that from the beginning engaged the contestants. The Wise Man says, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun."[1]

We believe that an intelligent understanding of the Bible's teaching regarding the origin of sin, why it was permitted, and the reason for its continuance, will enable men to perceive what is at stake in the great controversy, how to become properly related to it, and where we are at present in the course of the battle.

Sin originated with Lucifer, the "covering cherub," who stood next to Christ in the courts of heaven. We read concerning this exalted angel, "Thus saith the Lord God: Thou sealest up the sum full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. Every precious stone was thy covering, the sardis, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold. The workmanship of thy tabrets and of thy pipes was

[1]Ecc. 1:9.

prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."[2] This Lucifer, we read further on, became lifted up because of his beauty. He permitted a doubt of the Creator's love and wisdom to enter his heart. Instead of banishing it at once and dwelling upon the multiplied evidence surrounding him of the wonderful love and wisdom of God, he permitted that question to rankle there. Christ was above him, and was taken in with the Father into all the secret councils of heaven. This nettled Lucifer, the light-bearer. He was the most exalted and most beautiful of the angels, and he thought he ought to be equal with the Son of God. The more he thought the matter over, the more it appeared to him that God was an arbitrary tyrant, keeping him down subject to an arbitrary ruling. He began to insinuate his doubts among the angels. He made it appear to them, as he himself had come to believe, that God was an arbitrary ruler, holding them subjects of an arbitrary law, by keeping them in ignorance of their exalted privileges.

As something strange and new, the words of this exalted cherub fell upon the ears of the sinless angels. It had always been their chief delight to carry out the slightest wish of the Son of God, and now that Lucifer claimed to have discovered a much higher sphere of service for them, that as they were they were ignorant slaves of a tyrant, strange and unheard-of questionings began to fill their minds.

Alas! alas! the perfect peace and harmony of heaven

[2]Eze. 28:12-15.

was broken. Some of the angels sided with Lucifer in questioning the wisdom and love of the Creator. The longer this mighty angel cherished the thoughts of discontent and envy of the Son of God, the more rebellious his heart grew. He said within himself, "I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; *I will be like the Most High.*"[1] So we read, "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him."[2]

Now, this was not a war waged with sword and cannon; it was not a war of physical strength and prowess. It was a mighty contest for first place in the hearts of the created intelligences of heaven. Heretofore, the angels had never questioned their Commander's love, and their chief delight was in carrying out His every wish. Now another claims their allegiance and offers to exalt them to a higher plane of existence and increase their happiness. So there was a taking of sides among the inhabitants of heaven. No doubt the Son of God, the Father Himself, and the loyal angels, pleaded with Lucifer, reasoned with him of the folly of his course of questioning the Creator's love, and endeavored to get him to return to his loyalty. We may imagine that again and again his heart was touched, and he almost yielded to the pleadings of love; and yet again he would allow the pride of his heart to over-

[1]Is. 14:13, 14. [2]Rev. 12:7-9.

balance his better judgment. Perhaps some of the angels who had for a time sided with Lucifer returned to their loyalty to the Creator.

God might have destroyed Satan at once. If it had been a question of might, He who had created this Lucifer, son of the morning, could have made an end of him in an instant. But to have done this would only have served to increase in the minds of the angels the doubt of His own love. They would have come to fear Him and dread His power. But God is love. He must have the allegiance of the heart. He delights only in that loyalty which comes from an intelligent perception of His character. He must be God because every created intelligence gladly and freely acknowledges His sovereignty. Forced obedience is noxious to Him. Therefore, He permitted the controversy to continue, that the universe might behold a demonstration of His love, and of the terrible consequences of questioning that love.

As is indicated in the Scriptures quoted above, the lines were finally drawn in heaven, some of the angels taking a final stand on the side of the arch deceiver, and they were cast out. Satan did not, however, cease his endeavor to exalt his throne above the stars of God. The earth had just been created and man placed upon, and given dominion over, it. He thought to instill his doubts of the Creator's love into the minds of the happy pair in the Garden of Eden, win them to his side, take from them their dominion, and set himself up as ruler of the earth, and rival of the God of heaven.

When God formed man and placed him in the garden eastward in Eden, He placed in that garden a tree called the tree of knowledge of good and evil. Of the fruit of this tree Adam and Eve were forbidden to eat. This was

to be a test of their loyalty to their Creator. A cheerful compliance with this one restriction would evidence their trust in His wisdom and love.

Here is revealed a principle of truth that should forever answer to every intelligent, honest and thinking mind the Socialist fallacy concerning incentive. The very existence of a God of love and the free moral agency of His creatures presupposes a test of loyalty; it presupposes the freedom to disobey. God might have placed man upon the earth to do His bidding without freedom of choice, to perform His pleasure as a machine, but He delights not in such service. He is a God of love, and must have the willing, intelligent and freely chosen service of His subjects. For this reason He gave them opportunity to manifest that loyalty by living faith in and obedience to His word.

If it were true, as our Socialist friends assert, that to do away with evil the incentive to do wrong must be removed, sin would never have existed. God would never have afforded opportunity to choose to disobey His will, and the human race would have consisted of a lot of characterless machines. Character and free moral agency are inseparable. A man with no more moral backbone than a lump of putty can do good when there is no incentive to do otherwise. A whole world full of such individuals would not balance up in the scales of the sanctuary of heaven with one soul who, though harassed on all sides by sin and temptation, remains true to the convictions of conscience. Character is of inestimable worth. In comparison therewith the value of all material things pales into insignificance. Though a man gain the whole world, and fail of obtaining a righteous character, he has spent his life for naught. It is the one supreme purpose and desire

of the Creator that man should become a partaker of the divine nature; be conformed to the image of His own character. Such is the glorious destiny to which we are called.

But what does this rapidly spreading, fascinating doctrine of Socialism propose to do for the human race? Make of it an absolutely unaccountable, characterless herd, having no more moral worth than so many sheep, without power to say "yes" or "no," mere creatures of circumstances, who do good only because there is nothing else to do but good; who do not steal, lie, or do other wrong things, only because the object for doing them has been removed. Ah! my dear reader, but do not let this blind you to the fact that there is a mighty test upon *you* just now. In this very thing you are being weighed in the balances of heaven for eternal life. Your Redeemer proposes to deliver you from the power of evil and iniquity. God has provided abundant grace; where sin abounds it much more abounds. His eternal and undying love has proved more than sufficient for the emergency of sin. You may confidently ask for and receive grace sufficient to enable you to be blameless and harmless, the Son of God without rebuke in the midst of a crooked and perverse nation in which to shine as a light in the world.[1] Does not this appeal to you as being a far grander and more desirable privilege than to have all temptation removed and become a sort of putty person?

But to return to our narrative: Satan saw in the restriction that God had placed upon our first parents that which would afford him an opportunity to execute his purpose of accomplishing their fall and usurping their dominion. Eve, having wandered from her husband to

[1]Phil. 2:15.

the midst of the garden where grew this tree of knowledge of good and evil, stopped to admire the tree and its fruit. Satan, seizing his opportunity, addressed the woman through the serpent, which at that time was the most beautiful and attractive of the animals: "Yea, hath God said ye shall not eat of every tree of the garden?" The woman told him of the restriction God had made and the result that would follow disobedience. Then the serpent replied: "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and we shall be as God, knowing good and evil."[1] What an insinuation! "God does not love you; He is a tyrant, trying to hold you as slaves to His arbitrary will, and knows that if you partake of this fruit you will enter upon a higher plane of existence; you will be even as God Himself, knowing good and evil." "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."[1] Thus was the woman *deceived.* She believed her eyes, her ears, the reasonings of her own mind and the words of Satan, rather than the word of the Creator.

Here is an important lesson, a lesson that we poor finite human beings do well to consider. Our own reason is not a sufficient guide. Our senses do not take in sufficient evidence to enable us to arrive at an infallible conclusion. For absolute assurance and unmistakable guidance we must believe a direct revelation of God. Our eyes, our ears, our finite reasoning may deceive us, but God, never.

Here again is a manifest weakness of Socialism. It is

[1]Gen. 3:1-6.

nothing more than a dream of human reasoning, holding out a hope to substantiate which nothing can be found in the book of God's revelation. To refuse to accept evidence, to insist upon reason as a sufficient guide, is to put one's self above God and make Him a liar. Is not the most reasonble of all reasonable courses for fallible, erring mortals to pursue to repose simple faith in the word of their Creator? Thus, and thus only, can we know perfect peace, rest and assurance.

But Eve believed the serpent and was *deceived.* God had provided death as the result of disobedience, and this law is changeless; it is immutable. But should death have been immediately visited upon Adam and Eve, would not Satan's insinuation regarding the love of God have been given new force in the minds of the loyal angels of heaven? Could they have seen the justice of such a severe penalty for seemingly so small an offense? Then, too, the Edenic pair were not malicious in their act. They were simply *deceived.* They were at the very foot of the ladder in their education, and their sin could not in justice have been summarily dealt with, as it might have been if it had been committed under the full light of perfect understanding and knowledge.

The very foundation of the throne of God Himself and the government of the universe are at stake in the manner in which the emergency of sin is to be met. God is on trial, and the intelligences of heaven and of the unnumbered worlds throughout space are the judges. Therefore, He did not punish Adam and Eve with immediate destruction. Infinite wisdom had devised a better way to meet the terrible emergency. Sin was a new thing in the government of heaven. Neither angels nor man understood its malicious nature. It is so offensive in the eyes of the

holy God that He cannot look upon it with the least degree of allowance. His law cannot be changed one tittle to allow it to be excused and the sinner to live, and yet the Creator is infinitely loving and merciful. How God can be God, a God of strict justice, a God whose law is immutable, unchangeable, a God of truth, and at the same time a God of mercy, is the mystery of the ages.

But such He is, and His infinite wisdom had foreseen the existence of sin and made provision therefor. After man had transgressed, and while all heaven was waiting to see what was to be the fate of the transgressor, the Son of God, who was equal and one with the Father, came forth and offered His life to maintain the integrity of the government of heaven. He said, "To prove to man, to angels, and to the whole universe, that the death penalty for sin is not arbitrary, that it has been pronounced in love, that God requires nothing of His creatures that He Himself is unwilling to comply with, I will step down from the throne, become one with the man whom I have created, suffer all that he has to suffer, and die the death of the transgressor." So we read: "When the fullness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."[1] "Who [Christ] being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."[2]

Thus, through the wonderful condescension of the Son of God the integrity of the government of heaven and the

[1]Gal. 4:4, 5. [2]Phil. 2:6-8.

immutability of its law could be maintained, and redemption provided for the transgressor. By this provision God can be just and also the justifier of him that believes in Jesus.

But few men have an adequate conception of the sacrifice of Christ and its meaning to the world and to the universe. A most exceedingly important question is up for settlement, a question of whether God is love or whether He is an arbitrary tyrant; a question in the settlement of which the very throne of God Himself and the destiny of His creatures is at stake. A doubt of the love of the Creator has entered the hearts of some of His creatures, and the logical conclusion of such a doubt is being worked out before the eyes of all, that every intelligence may understand the heinous nature of sin. When Christ, the Son of God, cried, "It is finished," and expired on the cross, there was made manifest before heaven and earth the characters both of God and of Lucifer. Here was proved to what lengths and depths of self-sacrifice God would go for the good and eternal happiness of His creatures. Here was also proved to what length in hatred and arbitrary force the devil would go to accomplish his purpose of exalting himself. And when he, through his fiendish agents, in the persons of men, shed the blood of the innocent Christ, he forever sealed his own destiny. He then realized that by his own course of action he had proved the fallacy of his cause and must eventually meet the doom pronounced against him through the prophet Ezekiel: "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee. Thou shalt be a terror and never shalt thou be any more."[1]

[1]Eze. 28:18, 19; also Rev. 12:12.

By yielding His life a voluntary sacrifice Jesus upheld the integrity of the government of God, and made forever sure the final triumph of the kingdom of love and the ultimate banishment of sin from the universe. Thus God has used the very thing which has shaken, so to speak, His very throne, as a means to establish and secure for eternity that throne; because it is established and secured in the heart of every created intelligence. The law of life is the law of self-sacrifice. By offering Himself a sacrifice for a guilty race, the Son of God has won a place in the hearts of the intelligences of both heaven and earth that He never could have gained by the exercise of arbitrary force. Force might have gained the unwilling service of fear and dread; love has gained the glad and welcome allegiance of the heart. And so it is written, "Wherefore [because of His unspeakable sacrifice] God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."[2] Thus will finally be accomplished the eternal purpose of the infinite God, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."[3]

Could the law of the government of God have been changed in the least, Jesus need not have died. Man's sin might have been excused and he permitted to live on. By the immutable law of the Eternal, the consequence of transgression is death. Through the sacrifice of Christ the

[2]Phil. 2:9-11. [3]Eph. 1:10.

justice of that law has been upheld, and it still remains in force. The conditions of eternal life remain just what they have ever been. God has not lowered His standard to meet man's fallen condition, but has made provision that man can be raised to meet that perfect standard. That standard is the perfection of His own character as it is written, "Be ye therefore perfect, even as your Father which is in heaven is perfect."[1] The same test is upon us that was upon Adam: the test of conformity to the will of God; and we, here and now, are proving our attitude toward that will by our own every-day actions, and thus deciding our own eternal destiny.

There is an important principle just here that we will do well to bear in mind. It will enable us to solve many perplexing problems and to keep sweet under many a provocation. It also unveils the Socialist fallacy which causes men to be at war with *conditions,* instead of with *the sin* which produces the conditions. He that is at heart in harmony with the law is also in harmony with the consequences of transgression of the law. To illustrate, we will suppose that we have here a man who has committed murder. The law says that he shall pay the penalty for his deed with his life. If he refuses to pay the penalty, or rebels in heart against it, he manifests that he is still out of harmony with the law. If, on the contrary, he says, "I have done wrong; I am sorry; I justly deserve my punishment and refuse not to pay the penalty for my transgression with my life," he thereby manifests the spirit of genuine repentance and that in heart he has returned to loyalty to the law. The repentance which seeks only to avoid suffering the penalty is not genuine.

Now, we are all transgressors. We all have sinned and

[1]Matt. 5:48.

come short of the glory of God. But all our sins have been washed away through the blood of Christ, and are reckoned no more against us forever. It now remains our privilege to accept this blessed fact, return to our loyalty, and enjoy the favor and fellowship of heaven now and evermore. Having repented, and known the forgiveness of God, it is our privilege to make manifest the genuineness of that repentance and prove to the world and the universe our loyalty to God and His law, by suffering uncomplainingly the ills which transgression has caused. All sickness, sorrow, disappointment, misery, woe and death are the results of sin. Genuine repentance will be made manifest by a willingness to endure all these, and therefore it is written: "Be thou faithful unto death and I will give you a crown of life."[1] To complain of our lot, and chafe under difficulties, is to prove our rebellion against the law of Jehovah and make manifest our unfitness for a part in the eternal inheritance of the saved. Let not our Socialist friends wage war on conditions which are the result of sin, and think that by so doing they can change them so that the cross can be eliminated and the crown won without self-sacrifice.

We have dwelt at some length on the origin of sin and God's plan of salvation because that therein are so plainly made manifest the fallacies of Socialism. If the advocates of this doctrine were more modest in their claims the writer would never take up a pen to write a word on the subject; but when they maintain that theirs is a movement inspired by God to bring to fulfilment the promises of Scripture and to a blessed realization the reign of the kingdom of heaven on earth, we feel it our duty to call serious attention to the false principles upon which the whole

[1]Rev. 2:10.

theory is based, with the hope that some may be led to *think,* to think *for themselves,* and to study the Scriptures more thoroughly with whole-hearted purpose to know and obey the truth.

Can you, dear reader, in view of the foregoing consideration of the plain teachings of the Bible, ever believe that an evil environment is the prime cause of the evil in the world; that the remedy lies in putting men under better conditions? Did not sin originate under the very best conditions possible? Did it not overcome the "first Adam" under ideal conditions, and was not the "last Adam" triumphant over it under the most adverse conditions possible? Do you not see that the only available means of becoming a member of that brotherhood of men which is to have dominion over the earth is through the election of God Himself in accordance with the provisions of His own eternal purpose in Christ? Do you not perceive that it is a matter of personal acceptance of those provisions and that "there is none other name under heaven given among men whereby we must be saved"?[2] Can you not see that Jesus made a sacrifice which astounds the universe, to *win* out of the world those who are to constitute that brotherhood? Can you believe that man, by the strength of his own arm, and through a process of law, is going to do for himself that which heaven sacrificed its loved Commander in order to accomplish for humanity? Do you not perceive that the Socialist plan for bringing about the brotherhood of man makes foolishness of the costly sacrifice of the Son of God? If it could be effected by such means, why such a sacrifice? Can you make yourself believe that law and force are going to bring humanity to a condition where love reigns supreme, when the Creator saw from

[2]Acts, 4:12.

the beginning the uselessness of such means, and did not attempt, even He, to uproot evil thereby? Is it not evident that the world as a whole will never choose righteousness, and that those blessed individuals who do choose it will ever have to endure hardness as good soldiers; that they will ever have to stem the tide of popular iniquity, and, as Jesus was, be a living testimony of the efficacy of the Gospel in a world where evil abounds? "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."[1]

Do you not perceive that a meek and uncomplaining suffering of the tribulations of the world, and not a constant prayer for an easier lot, is the way in which the Spirit of Christ manifests itself? Do you not perceive that the grace which Christianiy provides, which enables man in human weakness to be triumphant over sin in a world of sin, is the greatest proof of its genuineness? Is it not manifest that the whole object of the Socialist movement is to *remove* the test, while the whole purpose of the grace of Christ is to enable men to *endure* the test? Which will you choose—to have your test *removed,* or to receive grace which will enable you to *endure?* Can you not see that in seeking to have the test removed men are lowering the standard to which the Creator calls them, and thus working against their own good—that they are thus asking Him to compromise with sin? They desire the fruits of holiness without being willing to comply with the conditions. Is it not plain that those who continue in such a course are found fighting against God? He will not compromise nor lower His standard one hair's breadth. It

[1]John, 15:19.

is to be eternally to the praise of the Creator that He has provided means whereby sinners can be forgiven and enabled to attain to His standard of perfection. Let us not dishonor Him by asking a compromise.

CHAPTER XI

THE FRUITS OF SOCIALISM

In the foregoing pages we have considered the contrast between the principles and policies of Socialism and Christianity. Let us recapitulate. Socialism maintains that society is evolving to the ideally perfect condition; Christianity teaches that "evil men and seducers shall wax worse and worse," and invite upon the world the judgments of God and final destruction by fire.

Socialism bases its faith upon the innate goodness of man; Christianity's only hope is in the mercy and love of God.

Socialism maintains that environment and wrong incentive are the prime causes of evil. Christianity maintains that humanity's fountain-head of life, the heart, is corrupt, and therefore pours forth evil.

Socialism advocates a change of system, environment and incentive, as a remedy for sin. Christianity advocates no other panacea than the promise of God, "A new heart also will I give you, and a new spirit will I put within you."

Socialism maintains that only through the emancipation of the collectivity can the individual find liberty, peace and happiness. Christianity teaches that only when the indi-

viduals which compose it are free and happy can the collectivity be otherwise than in bondage.

Socialism places the will of the collectivity above the will of the individual; Christianity maintains the absolute freedom of individual choice.

Socialism assumes that men are dependent upon some system of human government instead of God, and would seek to fasten upon them forever just such a condition of dependence. Christianity, by restoring men to an acknowledged dependence upon God, makes them free and independent of one another and of any and all combinations.

Socialism maintains that men's *material* interests are first, and of supreme importance; all others are secondary. Christianity claims that *spiritual* matters alone are worthy of man's aspirations and must have first place in his heart and life.

Socialism hopes to bring its aims and purposes to a happy realization through the enactment of law and the power of civil government, administered according to the will of majorities. Christianity knows no other means than the constraint of love and the power of right example exhibited in the unpretentious lives of a minority.

Now, what kind of fruits can one expect to find on a tree whose life principles are so contrary to truth and righteousness? Surely they will not be the fruits of the Spirit of God, which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

Infidelity, evidently, is one of the fruits of Socialism. Rev. Herman Kutter, the German Socialist, from whom we have already quoted, admits this in the following words:

"There is no need, says society, to prove the godlessness of the Social-Democrats. They confess it in plain words. We have no intention of combating this statement. Every

one that knows these writings, even superficially, has seen that they are filled with this spirit. Yes, the Social Democracy denies God. But because the Social-Democracy denies His existence, has the denial anything whatever to do with the existence of God? And does God really exist *because* the Christians acknowledge Him? It is evident that neither the denial nor the affirmation of God's existence conditions the fact of that existence. GOD IS WHAT HE IS."

"What difference does it make to him who possesses the reality, God, whether the Social-Democrats deny God or not? They do deny Him, to be sure; they often do it in rude and exasperating fashion; they despise the Christians and ridicule them. But how can that harm men who have the living God? The Social-Democrats maintain that they have no need of God."

"The German Social-Democracy does in the main profess atheism. It declares religion a matter of private concern only. It does not believe in an eternal life. It regards Christianity as an outgrown faith. Its dogma is materialism, materialistic interpretation of past history and material postulates for the present and future. All this is undeniable. But we do not believe that it contains real danger for mankind."[1]

Holiness is unnatural and undesirable to the fleshly man. He seeks to shield himself from the presence of the holy God. This has been a manifest characteristic of humanity ever since Adam and Eve hid themselves in the garden to escape the eye of Him who searches the heart and tries the reins, and it is the very thing which causes men to attribute the manifestations of the omniscient omnipresence

[1]From "They Must," by Kutter, as quoted in the *Christian Socialist*, Jan. 15, 1908.

of the great I Am to a blind, unaccountable force. They seek to place the unknown "First Cause" away in the dim ages of the past. By the use of the word "Nature" they shield themselves from an acknowledgment of the wonder-working power of a Supreme Intelligence. Hence the doctrine of evolution which says men are mere creatures of this all-pervading force, which is, whether acknowledged or not, working in them, slowly but effectually, the changes that finally fruit in the perfection of the race.

Thus this fundamental of the doctrine of Socialism leads away from a simple, child-like faith which trusts a kind and loving heavenly Father who notices the sparrow's fall and takes an interest in the details of the lives of His children. It leads away from the simple confidence which goes to Him with the burdens, cares and anxieties of life and finds rest and peace in His assurances.

And leading away from faith in God, it leads to faith in man. It builds men up in their own self-sufficiency, pampers their pride and blinds their hearts to the need of a Savior. They think the race has, planted within itself, the elements of goodness which will enable it to correctly solve the problem of destiny. Hence the sentence in the above quotation, "The Social-Democrats maintain that they have no need of God."

By thus cherishing faith in their own sufficiency, men close the door through which alone the light of the glory of God can shine into their hearts. God's gospel and salvation were provided for the needy; for those who realize the utter fruitlessness of their own efforts. The poor in spirit, those who hunger and thirst for righteousness, are the ones whom Jesus came to bless. He came to seek and save that which was lost; to call not the righteous, but sinners, to repentance. To fail of sensing our need is to

fail to receive the precious boon of salvation. A faith based upon the innate goodness of man—the faith which inspires the Socialist movement—is calculated to defeat the purpose of Christianity, because it blinds the human heart to its own depravity. Being a faith in the efficiency of men's own efforts, it is as certain to overwhelm them in disappointment as the belief that rain would never be, overwhelmed the antediluvians in the flood.

Another fruit of Socialism is seen in its causing men to place upon the Creator the responsibility for sin, with all its dire results. The writer recently heard a Socialist speaker, seeking to make clear the position that environment is the cause of men's misery, ask this question: "Who can blame a cucumber for becoming sour when dropped into a jar of vinegar?" In other words, this is to ask, "Who can blame man for being selfish that takes into consideration the environment into which he has been placed?" Manifestly, the implication from this is that the Creator, who formed the man and placed him under the conditions, and not the man himself, is responsible for selfishness and sin. What a terrible heaven-daring accusation to make against Him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"! This terrible lie is also implied in the doctrine of the evolution of society, according to which, as our quotations have already made plain, the selfish state of humanity is only a stage in his development. Selfishness will eventually, and by a most natural process, give place to the perfect state of love! Manifestly, then, selfishness is a part of the Creator's original purpose, for which men are not responsible, and therefore for which they will never have to render account. It is a stage in the development

of man according to God's own plan, and therefore perfectly legitimate!

Ah, my dear reader, you may try to believe this, and seek thereby to quiet a troubled conscience, but we can never believe that you will ever succeed in persuading your Savior to let you be very well satisfied in your inner soul in so doing.

But this is the tendency of Socialism. It excuses the sinner and blames the Creator. It makes circumstances an excuse for crime.

A few quotations from Socialist literature will further evidence the truth of this observation:

"Socialists have enough faith in mankind to believe that the average man would get his living honestly if he could. Under conditions which would afford every willing worker an opportunity to earn a decent living there would be comparatively little crime, for the way of the transgressor is hard, and it is natural for all men to get the things they want by the easiest and most approved method.

"It is a well-known fact that the criminal works harder for what he gets than do most men of any other profession. Crime is attractive only as a last resort. There is more ease, as well as more satisfaction, in sober industry than can be found in the physical and mental distress of war with society. But what is a man to do when he finds himself the victim of a panic—starving, and no possibility of getting a job?

"Mr. Taft says that 'God knows,' but there is little comfort in God knowing so long as the needy one knows not. 'All that a man hath will he give for his life.' No one with a grain of gumption expects a man with the least red blood in his veins to sit down and starve when he might

steal and live. Yet the apologists for the present system throw the whole burden of good behavior on the man so situated. He is told to find a master and be good, but under the present conditions of depressed business no master will have him. He is like a horse turned out to die, that his feed may be saved by his owner. The horse, under such circumstances, finds feed if he can, and eats it if he finds it, and no one thinks of his committing a moral offense; but with man it is different.

"Man has been trained to not only work in the collar, but to be gentle in all things, even when starving. His training is admirably effective so long as it does not run counter to his natural love of life and his natural tenacity to the one thing which to him is everything. But when his master turns him out to die, Nature tells him in pangs of hunger to break in and live; and he obeys Nature in preference to his training. To tell a man at such times that 'God knows,' might be forgiven a fanatical zealot who practices mortification of the flesh and is really willing to lose his life that he might find a better; but from a well-groomed statesman, supposedly wise in conducting human affairs, it is only an admission of utter incompetency.

"The ruler who cannot provide means by which his subjects may perpetuate their lives is fit only to rule the dead—as a statesman he is dead, and only awaits the political undertaker. But the hungry man is very much alive. He may forget his training and slur over moral considerations in his fever for food, but in so doing he is obeying a law that is without honor among statesmen, but which is more imperative than all man-made law. Self-preservation is the first law of nature, and sets aside in

practice all artificial regulations which come in collision with it."[1]

"Not many crimes are committed on a full stomach."[2]

"Here is a suggestion from a Christian minister which advises the hungry man to help himself out of the granaries of the rich. He cites the example of Jesus, who helped Himself to the rich man's corn one Sunday morning when He was hungry. The papers are full of accounts of men who are following this advice, but I note that the police are rounding them up, and the judge does not hesitate to sentence them to the workhouse or the chain-gang. I haven't any doubt that if Christ should suddenly appear in Kansas City and undertake to feed Himself as this Christian minister advises readers of the *Appeal* to do, some policeman would nab him and ring for the patrol-wagon."[3]

"Leslie M. Shaw, ex-Secretary of the United States Treasury, in an address at Kansas City, is reported as saying that if he were hungry and out of money he would break into any place where he could get something to eat. When the workpeople, thrown out of employment in a panic, with no money, become as wise as Shaw, there will be something doing. There are not enough jails and prisons and workhouses in the land to confine them. That is the best answer to the question, 'What is a man to do who is out of work and starving in a panic?' "[4]

These quotations, in effect, say that the law of self-*preservation* is the law of life. Crime is justifiable when committed to preserve life. But Christianity claims that the law of self-*sacrifice* is the law of life, and that he who

[1] *Appeal to Reason*, Feb. 8, 1908.
[2] *Ibid.*, July 27, 1907.
[3] *Ibid.*, March 7, 1908.
[4] *Ibid.*, March 7, 1908.

loses his life rather than commit wrong is a grain of that salt of the earth which preserves society from utter destruction. Who can fail to see in these quotations the advocacy of the doctrine that the end justifies the means? Who cannot see that it breaks down the barriers of conscience and of regard for law which restrain evil, and gives the reins to violence and crime? Who does not discern that this sort of argument, carried to its logical conclusion, would justify the most dastardly deeds of violence to which an infuriated mob might resort?

Who of us shall say that the persistent education of the masses of these days, that leads them to believe that crime is justifiable under certain conditions, will not yield a harvest anything but pleasant to contemplate? Who shall assure us that the masses, having a keen sense of the injustices which have been heaped upon them by an oligarchy of wealth, incensed to the boiling point by such appreciation, educated to believe that the end justifies the means, will not in the near future make dark history that will, as the editor of the *Wall Street Journal* puts it, make the French Revolution seem like a tempest in a teapot? But of this we will have more to say later. There is no question that the fruit of the belief that wrong environment is the prime cause of evil and that the end justifies the means is sure to be manifest in loose morals and disregard for the pleadings of conscience.

Among other products of the teachings of Socialism are prejudice, class hatred, and judging of others' motives. Society is becoming more and more distinctly separated into classes, and Socialism champions the cause of the workers. It takes the side of one class in a bitter struggle with another class for the material benefits of life.

This is clearly stated in an article headed "The Class Struggle," in the *Appeal to Reason,* from which we quote:

"The law of surplus value has shown us that there is a deep-seated, ineradicable conflict between the direct class interests of the proletariat, which coincides with the true interest of the human race, and the direct conscious guiding interest of the class who own the means of production and distribution. There is here a direct clash between two hostile interests. This fact has been skilfully hidden from the eyes of the workers in the past, but the modern Socialist movement, aided by the growing brutality of the capitalist class, is making it impossible to fool them in this way much longer. In other words, the workingmen are becoming class conscious—*i.e.,* conscious of the fact that they, as a class, have interests which are in direct conflict with the interests of the capitalist class. With the growth of this class consciousness this conflict of interests must inevitably become a political class struggle. The capitalists, the economically privileged class, struggle to retain possession of the State, that they may continue to use it as a weapon to keep the working class subjugated, servile and dependent. The proletariat, the working class, struggle to obtain possession of the State that they may use it to destroy every vestige of economic privilege, to abolish private property in the means of production and distribution, and thus put an end to the division of society into classes, and usher in the society of the future—the co-operative commonwealth. As the State is, in its very nature, a class instrument, as its existence is dependent upon the existence of distinct classes, the State, in the hands of the victorious proletariat, will commit suicide by tearing down its own foundation.

"Until a man perceives and is keenly conscious of this

class conflict, a conflict which admits of no truce or compromise, and ranges himself on the side of the workers, to remain there until the battle is fought and the victory won; until the proletariat shall have conquered the public powers, taken possession of that class instrument, the State (for so long as the State exists it shall be a class instrument), and made it in the hand of the working class a tool to abolish private ownership in the tools and the land, in the means of production and distribution, and to abolish all classes by absorbing them all in the brotherhood of man; until a man has thus shown himself clearly conscious of the class struggle, with its necessary implications, his heart may be in the right place, but laboring men cannot trust him as a leader. The fact that the hearts of many popular reformers, political candidates, and so-called friends of labor, who ignore the class struggle, are on the right side, but gives them added power to mislead and betray workingmen. Workingmen, I beg you to follow no leader who has not a clear enough head to see that there is a class struggle, and a large enough heart to place himself on your side of that struggle."[1]

Thus it is made plainly evident that Socialism is nothing more nor less than a class movement, and is founded upon the belief that the virtuous are of its class, the knaves of the opposite class, and none but the workers are able to correctly solve humanity's perplexing problems. And thus championing the cause of a distinct class in a bitter struggle for material benefits, Socialism fosters the worst passions of the human breast. Take a glance through the Socialist press, and see if you do not find prejudice fostered, class hatred engendered, and a maligning of the motives of others continually manifested. Prejudice is

[1]Robert Rives Lamonte, in *Appeal to Reason*, Nov. 2, 1907.

one of humanity's most besetting sins. It is so natural to mankind that nothing but the grace of God can eradicate it, and any movement which arrays society into warring factions develops that weakness in human character. Socialists have a great deal to say about "class consciousness." With them it is important that men become conscious of belonging to one class or the other, and the Socialist press seeks to make very distinct the line of demarkation between classes. When men become "class conscious" it naturally follows that their own class's virtues and the others' vices are very apparent, while their own vices and the virtues of the other are scarcely distinguishable.

This, I say, is a very manifest fruit of Socialism. It crops out on almost every page of its literature. I find, also, that some Socialists themselves realize the tendency of the class struggle to breed prejudice. The *Appeal to Reason,* in its issue of March 7, 1908, contains a most worthy article, headed, "The Bane of Prejudice." It tells of a minister's applying to a local Socialist organization for membership, who, on account of the prejudice which exists among Socialists against preachers, came very near being refused admission. The article goes on to say: "This is wrong, emphatically wrong. It is one of the misfortunes of the Socialist movement that some of its members are narrow-minded, intolerant, unduly suspicious, and filled with prejudice. It is they who retard the growth of the movement, dwarf it into a sect or faction, instead of the great national organization it should be." "The Socialist movement is the last, or should be, to proscribe a man who has brains and offer a premium upon ignorance and prejudice. This is the shriveling philosophy of the dirtities, and

no great movement can ever be built upon it in the world. All of this is said in full view and with a complete recognition of the fact that the Socialist movement is a working-class movement."

While there is no question that there are many broad-minded Socialists, there is a very great and serious question whether the masses will be disarmed of their prejudice by a movement that is so avowedly "a working-class movement." The prejudice it manifests against preachers is even greater toward the wealthy, and it increases as the struggle between the classes becomes more bitter. Can any one really and seriously believe that it spells anything other than serious trouble for us in the near future?

It is utterly foreign to the spirit of Christianity, to mercy, love, and kindness, to go behind the actions of our fellow humans and attribute base and unworthy motives to them. To do this is to pass sentence upon ourselves, for with what judgment we judge we shall be judged, and with what measure we mete it shall be measured to us again. Yet this sort of spirit is a very manifest fruit of Socialism. Note the following:

"This is not the first time that the wires that moved the puppets in this conspiracy ["of American capitalism to hang Haywood, Moyer and Pettibone"] have been traced to the door of the President. Taken in connection with his 'undesirable citizen' letter, his support of Governor Gooding in his recent campaign for governor, and his general 'pernicious activity' in support of the mine owners, Theodore Roosevelt must go down in history as one of the chief actors in as foul a conspiracy to murder innocent working men as ever existed. To-day a prostitute press covers this up, but in the years that are ahead these facts

will be the blackest blot on the name that now stands at the head of the American Government."[1]

"What Mr. Roosevelt did in 1900 he may repeat in 1908. It will depend entirely upon the circumstances. He has lost very much of the prestige he once had, mainly through his inconsistency, insincerity, and downright political mendacity. He does not mean what he says, or say what he means. He did not then, nor does he now. We have quoted from the record, and the verdict is one of trickery and duplicity. It shows clearly by what methods Mr. Roosevelt procures his nominations and by what tactics he accomplishes his ends. It is not at all strange that such unscrupulous tactics are acceptable to the law-defying trust magnates who freely poured out their slush funds to secure the ratification at the ballot-box of the nomination so made. No matter what Mr. Roosevelt may say about not being a candidate, his word has no value. For this he alone is responsible. The record, of his own making, is his accuser. We simply state the facts. Mr. Roosevelt has been equally insincere and dishonest in every act of his alleged reform administration. Ostensibly opposed to the trusts, he was nominated and elected through their influence. His campaigns were financed by these buccaneers. They furnished the funds, and if the books were opened, which they will not be, the damaging guilt would be written in dollar-marks on their pages."[2]

To say the least, these words concerning the President are very unkind, and unworthy of utterance by a human against his fellow, into whose heart he cannot look. Man can only look on the outward appearance, and from outward appearance alone can he judge. God only can un-

[1]Chicago *Daily Socialist*, Sept. 23, 1907.
[2]*Appeal to Reason*, March 21, 1908.

derstand the hidden purposes of the life. Yet even Jesus Himself, when disputing with the devil about the body of Moses, did not dare to bring against him a railing accusation.[1] Surely, if ever there was any one against whom a railing accusation could be justly brought, it is the devil; and if ever there was any one who could consistently bring such an accusation against him it is Christ. But the Scripture says that Christ "durst not bring against him a railing accusation." Then, manifestly, if Christ, the Son of the living God, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," durst not bring against Satan, the arch-rebel, a railing accusation, it most certainly is entirely un-Christian, and the height of inconsistency, for a poor, weak, erring mortal to bring against his fellow such accusation.

But such is the fruit of the class struggle fostered by Socialism. Such accusations and questioning of motives of men can be found in almost any issue of the Socialist papers. They plainly evidence Socialism's distinction from Christianity.

Rufus W. Weeks, in the *Christian Socialist* of January 15, 1908, says that the names which "the people born in the coming era, the era of co-operation and true Christianity, will linger over in love" are "the men who are now proclaiming the essential oneness of Christianity with Socialism—not a Socialism of their fancy, either, but precisely the grimy, defiant Socialism of the abhorred class struggle."

But contrary to this, after a careful and unbiased examination of Socialism's fruits, we are forced to conclude that those who are "proclaiming the essential oneness of Christianity with Socialism" will, in the coming years, be

[1] Jude, 9.

proved to have been false prophets, wolves in sheep's clothing, who prophesied peace and safety when sudden destruction was at hand.[2] Christianity produces a vastly different fruit from that which we have found Socialism manifests. "Christ tears away the wall of partition, the self-love, the dividing prejudice of nationality [and of class distinction] and teaches a love for all the human family. He lifts men from the narrow circle that their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbor and the world as our field." Christianity seeks to *win* the heart of the rich as well as the poor. It becomes all things to *all* men that by all means it might win some.[1]

Socialism knows nothing of *winning* any one. It champions the cause of the proletariat in an effort to seize the reins of governmental power, and *force* into submission to its will those of the "upper classes." It hopes to establish a brotherhood of love and co-operation by the exercise of governmental authority. But such can never be.

[2] I Thes. 5:3; Matt. 7:15-20. [1] I Cor. 9:22.

CHAPTER XII

SOCIALISM AND THE LESSON OF HISTORY

THE present crisis in this country, and throughout the world, is not a new thing under the sun. It is a repetition of history that has many times been enacted during the course of human events. It behooves us to turn to the record of past nations and read there the lesson for the present.

As we trace the story of the rise and fall of kingdoms, one fact stands out clear and distinct through the whole story, and that is the most significant one, that the period of a nation's rise and struggles with adversity is the brightest and grandest period of its history. As with individuals, so with nations, prosperity seems to be their ruin. Adversity tends to develop the sturdy and substantial characteristics of humanity, but when prosperity comes men yield to the weaknesses of the flesh and pamper the lusts which enervate and corrupt. Scripture says concerning ancient Sodom: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me; *therefore I took them away as I saw good.*"[1] And the thing

[1]Eze. 16:49-56.

which proved Sodom's ruin is the very thing which has proved the ruin of every nation from that day to this. The grandest days of ancient Israel were the days of her infancy, when in her weakness and inefficiency she trusted in the might of the living God, and by dependence upon Him subdued "nations greater and mightier" than herself. But when she became prosperous and climbed to the first rank among the kingdoms, she forgot her dependence upon God, trusted to her own might, corrupted herself by wickedness, and finally succumbed to the aggression of Nebuchadnezzar.

The kingdom of ancient Babylon grew and prospered till she became mistress of the then known world. Her wealth was multiplied exceedingly, and her king dreamed of a kingdom that would endure forever. He built a wall about his capital city the like of which has never been before or since, and thought within himself that he had made it secure from the attacks of enemies, and had only to enjoy the wealth that came to his hands. The prosperity and wealth of that ancient kingdom were used only to gratify the lusts and pamper the desires of the carnal heart. The king and his subjects gave themselves over to feasting and revelry. They lulled themselves to sleep in a carnal security when the corruption of lust was eating at the very vitals of the nation. On the fateful night for that kingdom, "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand."[1] The army of the Medes and Persians was at that very hour on the outside of the wall of the city; but such confidence did the inhabitants place in the strength of that wall being able to resist the attacks of their enemies that they were not in the least alarmed, and the whole city was given over to a drunken revelry. But Cyrus,

[1]Dan. 5:1.

the Mede, was equal to the occasion. He had led his army up the river Euphrates, above the city, and prepared to turn its waters, which ran through the city, from their course. While the Babylonians were occupied with their orgies the army of the Medes was engaged in turning the river. When the waters subsided in the old course Cyrus led his army through the unsecured gates at the river channel into the very heart of the city, with the result that "in that night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Mede, took the kingdom."[2]

Thus did ancient Babylon fall a victim of its own enervating lust and corruption, and gave place to the more sturdy and sober Medes and Persians. Cyrus understood the secret of his success. In his address to his army he said, "Do you know the nature of the enemy you have to deal with? They are soft, effeminate, enervated men, already half conquered by their own luxury and voluptuousness, men not able to bear either hunger or thirst; equally incapable of supporting either the toil of war or the sight of danger; whereas you that are inured from your infancy to a sober and hard way of living, to you, I say, hunger and thirst are but the sauce, and the only sauce, to your meals; fatigues are your pleasures, dangers your delights."

But in all history of the nations that have risen and fallen, the story of the Roman republic is the most nearly an exact parallel to that of our own nation to-day. Indeed, the conditions which prevailed in that ancient republic prior to its fall, and which were conducive to that fall, were an exact counterpart of the conditions which prevail, not alone in the United States, but throughout the world

[2]Dan. 5:30, 31.

to-day. Froude thus graphically describes these conditions:

"With such vividness, with such transparent clearness the age stands before us, of Cato and Pompey, of Cicero and Julius Cæsar; the more distinctly because it was an age in so many ways the counterpart of our own, the blossoming period of the old civilization, when the intellect was trained to the highest point which it could reach, and on the great subjects of human interest, on morals and politics, on poetry and art, even on religion itself, and the speculative problems of life, men thought as we think, doubted where we doubt, argued as we argue, aspired and struggled after the same objects. It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and dinner parties, of senatorial majorities and electoral corruption. The highest offices of state were open in theory to the meanest citizen; they were confined in fact to those who had the longest purses or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and the party which desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates and held by a few favored families, and cultivated by slaves, while the old agricultural population was driven off the land and was crowded into towns. The rich were extravagant, for life had ceased to have practical interests except for its material pleasures; the occupation of the higher classes was to obtain money without labor and to

spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendency of the party which would maintain the existing order of things, or would overthrow for a more equal distribution of the good things which alone were valued. Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated in their hearts disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech. The truest thinkers were those who, like Lucretius, spoke frankly out their real convictions, declared that Providence was a dream, and that man and the world he lived in were material phenomena generated by natural forces out of cosmic atoms, and into atoms to be again dissolved.

"Tendencies now in operation may, a few generations hence, land modern society in similar conclusions, unless other convictions revive meanwhile and get the mastery over them; of which possibility no more need be said than this, that unless there be such a revival in some shape or other, the forces, whatever they be, which control the forms in which human things adjust themselves, *will make an end again as they made an end before* of what are called *free institutions.* Popular forms of government are possible only when individual men can govern their own lives

on moral principles, and when duty is of more importance than pleasure, and justice than material expediency."[1]

This last statement is a reiteration of a most important truth to which we have already called attention. The success of popular government depends upon the moral fiber of the individual citizen. It is an "experiment upon the *heart* of man," and for this reason a commonwealth such as is the dream of Socialism can never be built up out of the ruins of a society that has fallen because of its own rottenness.

Sheppard has this to say concerning the cause of the decline and fall of Rome:

"But it cannot be asserted that the imperial rule ever appreciated, or ever showed the slightest inclination to remedy the enormous evils under which Roman society, and indeed we may say all ancient society, was slowly and surely succumbing. These evils were irreligion, immorality and superstition, developed in the grossest forms. Everywhere we find entire indifference to the sanctions and influence of religion, such as in earlier and purer days it existed among the men and matrons of ancient Rome; sensuality pervading all classes and conditions of society; licentiousness rampant from the Palatine to the Suburra. We see a cruel thirst for blood fostered and fed by those sanguinary spectacles of the circus and the arena for which the Roman populace raged with an ever-unsatisfied appetite; and we can lay our hands upon one fatal plague-spot which ate away the very vitals of the commonwealth—the canker of predial and domestic slavery pervading Italy, and gradually consuming the middle class, the very pith and marrow of states. And as the mixed cause and consequence of these things we can clearly trace the demoraliza-

[1]Froude: "Cæsar: A Sketch."

tion of domestic manners, destroying the life of the family, the only true basis of a national life, and creating everywhere a miserable individualism and an entire absorption of men and women in mere personal and selfish interests. Corruption, whether morally or physically viewed, is a disintegrating power, and where, by its influence, society is broken up into separate atoms, patriotism becomes impossible. Then is seen that terrible phenomenon, the loss of a national life, the final and fatal curse of a people, foretelling its doom as certainly as though the sentence of destiny had glared forth in letters of fire upon the wall. This it was which befell Cæsarean and imperial Rome. She may have had wise laws, able administrators, many ingenious expedients against decay, gold to buy barbarian blood and fortress piled on fortress by the Danube and the Rhine; but she had not *life*. It was this, and no mere change of policy or external accident, which converted the empire into a brothel and a slaughter-house in the reign of Nero and Domitian, which brought it to the hammer upon the death of Pertinax, and finally delivered it over as a prey to the bow and spear of the Ostrogoth and the Lombard."

"Conquest produced corruption, and corruption found a people prepared by the sudden wants of newly acquired wealth to welcome all the means and appliances, intellectual as well as physical, which minister to sensual enjoyment."

"The wild debauchery of a Messalina, imitated by too many a Roman matron; the license of men like the Cæsarean Emperors, with power as unlimited as their passions; the orgies enacted upon the Palatine hill; the very traditions, ceremonies and practices of religion, as they affected the female sex; the abominations of foreign mysteries and worships; these are things which it is impossible

to describe; but they must be taken into account by any one who professes to form a just judgment upon society under the Empire. It was of the men of this time and place that an inspired apostle drew that memorable and terrible picture which, for the honor of our common humanity, were it lawful, we would fain forget. But there remains an abiding impression of a state of things which no patriotism of good men, no policy of wise men, could remedy or remove. The vaunted perfection of external organization could no more restore life to such a people than any machinery, however ingenious, could restore motion to a corpse. 'The dissolution of domestic manners,' as Mr. Maurice most admirably says, 'was the curse of all curses, which the utmost official diligence, had it descended from the highest ruler to the governor of every province, and to the centurion of every cohort, could not have removed.'"

"It is not my intention to pursue into particulars the secondary and proximate causes of the fall of the empire; the moral effect of the edict of Caracalla; the Oriental character of Diocletian's administration; his abandonment of Rome; his partition of the government into separate satraphies, with divided interests; the transference of the capital to Byzantium by Constantine; the decay of the military spirit; the diminution and altered organization of the legions; the decadence of the old religion; the enlistment of barbarian recruits; the defenseless position of Rome compared with that of Constantinople behind the Balkans and the Bosphorus; the political schism into an Eastern and Western Empire; the number and ferocity of the invaders who came rolling ever onward from the steppes of Central Asia, like the ceaseless swell of the mighty Atlantic upon the seaboard of Europe; these and

many other things may have contributed to the great catastrophe, but they can only be deemed developments or results of the one original cause—*the extinction of the national life produced by the dissolution of domestic manners and the consequent demoralization of society.* Rome as a people was dead. What boots it to speculate upon the exact accidents which at last detached the scepter of empire from the fingers of a corpse? The signs of her coming fate were inscribed in a language which all might read upon the social aspects of the world. The fingers of a hand came forth and wrote upon the wall: 'God hath numbered thy kingdom and finished it. Thou art weighed in the balances and found wanting. Thy kingdom is divided and given to another race.' "[1]

Yes, "Rome as a people was dead," and "the vaunted perfection of external organization could no more restore life to such a people than any machinery, however ingenious, could restore life to a corpse." But as Sheppard also says, "One influence there was which might have made 'the dry bones live.' One power there was which might have breathed the breath of life into this corpse-like and corrupting form, even as the prophet stretched himself upon the dead body of the widow's child and called back the spirit that had fled. But we can never forget that the government of the Cæsars persecuted the men who wielded this power—the purest and, even in a political sense, the most useful, which the world had ever known. Imperialism placed itself in an attitude of uncompromising antagonism to the religion of Christ."[2]

Indeed, the power of the Gospel of Christ might have regenerated the people of that nation and averted the

[1]Sheppard: "The Fall of Rome," pp. 71, 72, 75, 85, 103, 104.
[2]*Ibid.*, p. 72.

catastrophe, but that power could be administered only to the individuals through persuasion. It never could have been enacted into the laws of the Empire and administered by government magistrates.

> "Of all the ills that human hearts endure,
> How small the part that laws or kings can cure."

Likewise, to-day, there is but one remedy for the ills of humanity, and that remedy is the Gospel of the Lord Jesus Christ. In Him, and in Him alone, is there abundant deliverance and salvation from the ruin which threatens society. Just so sure as "the vaunted perfection of external organization could no more restore life to such a people than any machinery, however ingenious, could restore life to a corpse," just so certainly is it equally impossible for any system of government or kind of legislation to regenerate society to-day. Laws can restrain, but it takes a power higher than any of earth to regenerate. Nations of the past, by their own sins and wickedness, brought upon themselves swift destruction; and just so sure as the law still holds good that "whatsoever a man soweth, that shall he also reap," just so certainly will the same sort of sin and wickedness overwhelm this nation, and all other present-day nations, in the same kind of ruin. This may be branded as "pessimism," and turned from in disgust by those who insist that man is progressing, and his "innate goodness" will eventually triumph, and enable him to solve all the problems of his existence; but how an individual, who candidly searches the Scriptures, considers the lesson of history, and allows his mind to accept the evidences of the corruption of present-day society that everywhere abound and are blazed in glaring headlines from almost every column of our daily papers,

can still believe that men have become wise enough and good enough and great enough to avert the disasters of the past, and can ardently expect the coming of a world-brotherhood and a co-operative commonwealth, is a conundrum too great for the writer to solve. He very gravely questions whether any honest seeker after truth who candidly considers all the evidence in the case and does not ignore the promptings of his own good judgment, does really and heartily believe that such will be the outcome of the present world crisis, and is entirely satisfied in such a hope. No; there is too much at stake in this matter. A world crisis is upon us; the destiny of nations and of individuals is in the balance, and the Lord God of heaven, who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," is not going to let any honest soul rest very securely in a hope established upon such a flimsy foundation.

Let us consider here the lesson of the French Revolution. It has an important bearing upon the present situation. The words of the historian Ridpath are so to the point, and the conditions they describe are so manifestly identical with conditions to-day, that we quote entire his introductory remarks to his chapter devoted to that period of French history:

"There were twenty-three thousand monks in France; there were sixty thousand curates and vicars; there were thirty-seven thousand nuns; two thousand five hundred monasteries, one thousand five hundred convents, and sixty thousand churches and chapels. In all there were a hundred and thirty thousand persons who enjoyed themselves in the work of saving France from her sins. But they did not begin with themselves.

"There were a hundred and forty thousand nobles in

France. They put on regalia and set feathers in their hats. The noble families numbered thirty thousand. On each square league of territory, and for each one thousand of the inhabitants, there was one castle, one noble family. France was not only saved, but she was ennobled. It required a great deal of land to support properly the dignity and office of one of her saviors. The Abbey of St. Germain des Pres owned about nine hundred thousand acres. One-fifth of all the lands of France belonged to the clergy, one-fifth to the nobility, one-fifth to the communes and the king. This made three-fifths.

"There was one king in France. It required something for his support. He was not a day laborer.

"There were twenty-six millions of *people* in France. They were the Third Estate—numerous, but unimportant. Their importance consisted in this: They supported the nobility and the king and furnished the clergy with material. France was a very happy and paternal state.

"Not only were three-fifths of the real estate of the kingdom in the hands of the privileged orders, but these three-fifths were far the richest. It was the best land of France. We will quote from Taine: 'It' [the land of the privileged], says he, 'comprises almost all the large and handsome buildings, the palaces, castles, convents and cathedrals, and almost all the valuable movable property, such as furniture, plate, objects of art, the accumulated masterpieces of centuries. We can judge of it by an estimate of the portion belonging to the clergy. Its possessions, capitalized, amount to nearly four billion francs; the income from this amounts to eighty or a hundred millions, to which must be added the *dime,* or tithes, a hundred and twenty-three millions per annum; in all two hundred millions, a sum which must be doubled to show its

equivalent at the present day, and to this must be added the chance contributions and the usual church collections. To realize fully the breadth of this golden stream let us look at some of its affluents. Three hundred and ninety-nine monks at Prémontré estimate their revenue at more than a million livres, and their capital at forty-five millions. The Provincial of the Dominicans of Toulouse admits for his two hundred and thirty-six monks "more than two hundred thousand livres net revenue, not including the convent and its enclosure; also in the colonies, real estate, negroes, and other effects, valued at several millions." The Benedictines of Cluny, numbering two hundred and thirty-eight, enjoy a revenue of a million eight hundred thousand livres. Those of St. Maur, numbering sixteen hundred and seventy-two, estimate the movable property of their churches and houses at twenty-four millions, and their net revenue at eight millions, "without including that which accrues to Messieurs the abbots and priors commendatory," which means as much and perhaps more. Dom Rocourt, Abbot of Clairvaux, has from three hundred thousand to four hundred thousand livres income; the Cardinal de Rohan, Archbishop of Strasburg, more than a million. In Franche-Comté, Alsace, and Roussillon, the clergy own one-half of the territory; in Hainaut and Artois, three-quarters; in Cambrésis, fourteen hundred plow acres out of seventeen hundreds. Almost the whole of Le Velay belongs to the Bishop of Puy, the Abbot of La Chaise-Dieu, the noble chapter of Briond, and to the seigniors of Polignac. The canons of St. Claude, in the Jura, are the proprietors of twelve thousand serfs, or mainmorts. In fact, these poor people to whom had been assigned the duty of saving France from her sins had so thriven that they were able to live from year to year.'

"It is impossible to describe in adequate terms the system of government and of social despotism established over the French nation in the eighteenth century. The unprecedented reign of Louis XIV—its character, methods, principles, tendencies—will be readily recalled. It will be remembered that at this epoch nearly the whole activity of France was displayed in the *government*. The government was everything. It was meant to be so. The doctrines of paternalism in the state were completely triumphant. The theory, reduced to a formula, ran thus: It is the duty—the business—of the state to teach men what things to do, and of the church to teach them what things to believe. As for man, it is his business to be governed. That is—and was—the object of his creation. He must receive with unquestioning simplicity and obedience whatever is doled out to him by the noble and the priest, to whom his management, his interests, his destiny in the world are intrusted. All these maxims were adopted by the house of Bourbon; and the French people, that splendid composite race, which combined in its veins the best currents of the Celtic and Teutonic stocks, were asked to accept forever the condition of intellectual and bodily bondage to which the Middle Age had assigned them.

"Though the government of Louis XIV made a great show of activity, though it clad itself in the habiliments of grandeur and strutted in almost Oriental magnificence, it nevertheless had in it the condition of certain decay. The vice of arbitrary power gnawed like a worm in the heart of the system. When Louis XV came to the throne he received the form and shadow of glory—no more. He must have been conscious of the elements to which he was exposed. Suppose these elements should be lashed into a storm! Suppose that Æolus should let out his winds!

Suppose that the human mind, long soothed with opiates and nursed with cordials, should suddenly awake from its stupor! What then? No! no! Such a thing must not be. The people must lie still. We will soothe them with more syrup, and while they sleep will take away their substance. It is necessary that we take away their substance to support the state. We, the king and Madame de Pompadour, are the state. The Duke de Choiseul, manager-in-chief for Louis XV, may well remind one of a showman in gorgeous trappings, attempting to manage a dangerous elephant whom the proprietors, ourself and madame, persist in starving and tormenting with our parasol.

"On the 10th of May, 1774, this Louis XV died. At the story of the two diseases which caused his death history blushes. For several years his chief effort had been to make the government last as long as his own life. In that he succeeded. But he transmitted to his grandson a tottering fabric, rotten in every part. He had by his vices and extravagance exhausted not only the resources of the kingdom, but the kingdom itself. His needless and inglorious wars had plunged the state into debt and greatly increased the taxation. The burdens of the state were imposed almost wholly on the citizens and peasants—that Third Estate which was now powerless, but soon to become the leading power in France.

"The nobles and the clergy were exempt. Not only were the enormous burdens, which ought to have rested on the privileged classes, laid without mercy on the toilers, the producers, but these burdens were greatly increased by the methods of collection. The duplicates were farmed out to extortioners, through whose greedy hands only a moiety of the taxes found their way into the coffers of the state.

"Under these many abuses the distress of the French people grew more bitter from year to year. A condition of affairs supervened which, as was evident to every thinking man, could not much longer continue. The heart of the nation was in anguish under the burden of accumulating wrongs. Either a reaction must ensue, or aspiring France sink to the level of an Eastern monarchy.

"While the kingdom of the Bourbons thus ran down from the slopes of power as if to sink away into noisome swamps and marshes, a counter-current set in from the world of mind. The intellect of France exerted itself as never before. Men began to think with such freedom and audacity as to astonish the world. While the state of France sank into imbecility the *mind* rose and stood. It began to question the foundation upon which was laid the structure of society; and as the inquiry proceeded the essential rottenness of the whole edifice was discovered. Speaking of the boldness and energy which French thought exhibited in these times, Guizot has well remarked:

"'Prior to this, its greatest activity had always been restrained by certain barriers; man had lived in the midst of facts, some of which inspired him to caution, and repressed to a certain degree his tendency to movement. In the eighteenth century, I should really be at a loss to say what external facts were respected by the human mind, or exercised any influence over it; it entertained nothing but hatred or contempt for the whole social system; it considered itself called upon to reform all things; it looked upon itself as a sort of creator; institutions, opinions, manners, society, even man himself, all seemed to require to be remodeled, and human reason undertook the task. Whenever before had the human mind displayed such daring boldness?'

"Now it was that a group of philosophers arose, who, by the originality and sweep of their investigations, have contributed more than have any others to the emancipation of man and the construction of a new society. They undertook no less a task than the reform of the existing institutions of France and of the whole world. These great thinkers are known by the name of *Encyclopedists;* for to them mankind is indebted for the composition of the *Encyclopédie Française,* in which their own views as philosophers were given to the world with a freedom and brilliancy that astonished and delighted, while it instructed and elevated, the nations. At the head of the group stood the great genius, Jean le Rond d'Alembert, and Denis Diderot, who, beginning as a student of theology, became afterward a lawyer, and then a thinker and a man of letters. These two were the editors-in-chief of the great work by which the general intellect of France was to be lifted to a new level of activity and usefulness. Around them were ranged a brilliant cluster of authors and philosophers, of whom the most illustrious were Voltaire, Rousseau, Turgot, Helvetius, Duclos, Condillac, Mably, Buffon, La Harpe, Marmontel, Raynal, Morellet, Grimm, and Saint-Lambert. Under their auspices, in 1770, the great *Encyclopédie* was issued in thirty-three volumes. The style and scope of the work were set forth in the preface by D'Alembert with such lucidity and power as to mark him for one of the greatest men of his age.

"The *Encyclopédie* exerted a powerful influence in bringing on that uncontrollable agitation which produced the French Revolution. It was the purpose of the work to reveal to the human mind the nature and extent of its powers and achievements. It was intended to display the riches of that knowledge which had already been attained through

the toil and travail of human thought, and to indicate the directions in which the domain of knowledge might be most successfully enlarged. Still further, it was the purpose of the Encyclopedists to emancipate thought from the thraldom of custom and the fetters of superstition; to strike out into new fields of inquiry; to explore every region with freedom and impartiality; to brook no trammels of the past; to dare and defy the maxims and precedents upon which the existing order was founded; and to create a new intellectual world, of which the rights of men should be the substance, and liberty and light the crowning glory. It may be truthfully said that the great *Encyclopédie Française,* thus conceived and produced, contained in itself the essence and real presence of the anti-dogmatic philosophy and reformatory tendencies of the eighteenth century. These were poured out freely among a people already prepared by the discipline of long abuse for the act of daring changes.

"The work of the philosophers was received with a shout by all the people of France, *except* those privileged classes who, like rooks, had taken shelter under the eaves of the Middle Ages. To them, indeed, the new philosophy was the handwriting on the wall of the palace. The reactionists at once set to work to prevent the results which were certain to follow from the sowing of such seed in such a soil. Under the leadership of Panckoucke and Agasse, they began, after the manner of their kind in all ages, to try to counteract the work of the liberators by adopting their methods. They, too, would publish a cyclopedia, in which, with medieval hands, they would carefully remold, modify, tone down and adapt the new wisdom to the nature and wants of the people. They would give men a *little*

light. They would mix in with the audacity and freedom of the new philosophy *so much* of the leaven of ancient falsehood as would ultimately leaven the whole lump and bring France and the world back again to that patient and humble condition in which, saddled and bridled, it might safely be ridden by a noble with a priest behind him. So was produced the reactionary work called the *Encyclopédie Méthodique,* which, though of vast extent, and representing an infinite amount of labor, is—as if in satire on its title—the most *un*methodical and unmanageable work of its kind in existence.

"But nothing could now trammel up the results of the labors of D'Alembert, Diderot, and their associates. The mischief was done. A swarm of new ideas had rushed in wild delight from the dark hive which had confined them, and now filled all the air with their triumphant buzzing. Like a contagion, the new philosophy spared no class or condition. The courtly society of France was almost as much infected as the Third Estate. The king and his court had their literary circle. Even many of the clergy, be it said to their honor, caught glimpses of the light, and preferred to turn their faces to the dawn rather than dwell in darkness.

"It will not be difficult, in viewing the general condition of France at the time of the accession of Louis XVI to the throne, for the thoughtful reader to discover the true antecedents of that great conflict known as the French Revolution, upon an account of which we are now to enter. It was simply a revolt, an insurrection of the emancipated mind of France against the tyranny of her social, civil, and religious institutions—a rebellion of man against his masters—a struggle of the human spirit to break an intol-

erable thralldom which had been imposed upon it by the past."[1]

It is unnecessary for the writer to point the parallels of the conditions the historian has above described, which exist in society to-day. They have run through the mind of the thoughtful reader as he has followed the description. It is patent to every one that humanity is struggling in a terrible thralldom similar to that which existed in France, which is fast becoming intolerable, and from which, like the Third Estate of France, men now are shortly to make a desperate effort to get free.

Who can fail to discern the parallel between the movement inaugurated by the Encyclopedists of France and the present Socialist movement? It is not our purpose to make any comparison of the philosophies and doctrines of the two movements, but the conditions which gave rise to them and their ultimate purpose, the emancipation of mankind, are identical. Note again the words of Ridpath: "It was the purpose of the Encyclopedists to emancipate thought from the thraldom of custom and the fetters of superstition; to strike out into new fields of inquiry; to explore every region with freedom and impartiality; to brook no trammels of the past; to dare and defy the maxims and precedents upon which the existing order was founded; and to create a new intellectual world, of which the rights of men should be the substance, and liberty and light the crowning glory."

Compare this with the purpose of the Socialist movement, as expressed in the words of the German Socialist, Rev. Herman Kutter: "What do Social-Democrats want? They want to convert private ownership into common ownership. Never has so mighty a demand been made upon

[1] "History of the World," by Ridpath, v. 6, pp. 621-626.

society, never a more wonderful program conceived. Judge as we may of its practicability—it takes a mighty faith earnestly to cherish such a program. To abolish the state and our traditional forms of society; it is almost incomprehensible how rational beings could set up such an aim—*the boldest, the most comprehensive the world has ever known.* To substitute for the various jealous nations of to-day a world-brotherhood. A mere dream, surely. Nay; they really believe such a brotherhood is coming—*believe it with Isaiah, with Jesus, with the Apostles.* Our society, bound as it is to Mammon, cannot understand these ideals. It judges all the words of the Social-Democrats as foolish, enthusiastic dreams; because the Social-Democrats have thrown away the standpoints of little faith, of despair and of world-wisdom which control all our thinking.

It was a worthy purpose which inspired the Encyclopedists. They had become keenly awake to the injustices that were wantonly heaped upon the Third Estate by the nobles and the clergy. They dreamed of a system of government that would guarantee to its subjects full liberty and equality. They thought to overthrow the god of gold and emancipate the nation from the tyranny of king, noble and priest. Those men were unquestionably sincere and whole-hearted in purpose and desire to benefit the race, and especially to free the enslaved common people, and their philosophy was to a great extent true, but they did not correctly reckon the violence of aroused human passion, nor realize the terror of the gathering storm, to the hastening of which they were contributing.

The revolutionary feeling increased and spread with great rapidity. Of course, royalty was the first to feel

its heavy hand. After the king was disposed of, and the success of the revolution became assured, there developed serious disagreement between the Jacobins, or radicals, and the Girondists, or conservatives. The Jacobins obtained the ascendency and put the insubordinate leaders of the Girondists to the guillotine. But after the Girondists were out of the way, still agreement could not be reached, and the ultra radicals, always in the ascendency, guillotined those who dared oppose. This thing was enacted over and over again, till France was deluged with blood, and it seemed that none would be left to tell the tale.

The three men, Danton, Marat and Robespierre, were at one time the ultra radical leaders. They stood shoulder to shoulder for the cause of the revolution. Robespierre had been, previous to the revolution, a very mild and tender-hearted individual. We are informed that at one time, as judge of a court, it became his duty to pronounce the death sentence upon a criminal. He was so shocked at the idea that he resigned his office, and became an advocate of the abolition of the death penalty. He was so averse to cruelty and bloodshed that he shrank from killing even a domestic fowl. But under the fever and excitement of revolution he forgot all his native compunction and hesitated at nothing. He, with Danton and Marat, it was who marked the Girondists for the scaffold, but Marat was assassinated before the plot was carried out, and Danton and Robespierre were left to bring about the execution. After the Girondists were guillotined, Danton and Robespierre, with their respective factions, could not agree, the Dantonites advocating that the revolution had reached its climax, and the time had come for its fury to moderate. The majority sided with Robespierre, and the Dantonites were doomed to meet the fate of the Girondists.

Robespierre became the most terrible butcher of the revolution. Through his influence a "law of the suspected" was passed, "under the operation of which two hundred thousand persons were imprisoned on vague charges of conspiring against the liberties of France. Mere mistakes and misfortunes were set down as crimes, and woe to him against whom the finger of suspicion was lifted."[1]

"Men came to believe that the regeneration of man, the resuscitation of society, demanded an unstinted sacrifice of life, and few hesitated to make it.

"In the meantime nearly all the forms to which the French people had been accustomed were abolished. A new calendar was made. The Christian Era was wiped out and was replaced by the new FRENCH ERA, dating from September 22, 1792. The mythological names of the months gave place to others deduced from the prevailing phase of nature. The week was abolished and a span of ten days substituted for the seven, the tenth day, or Decadi, being set apart for rest. A decree was passed against the Christian religion, and it was sought to obliterate the last vestige of the ancient systems of belief. The doctrines which men had accepted for centuries were formally abrogated. Atheism was declared to be the faith of France. Immortality was denied. On all the public cemeteries was placed this inscription, DEATH IS AN ETERNAL SLEEP. The age was proclaimed the Age of Reason. Reason was deified. All the ceremonies of Catholicism were turned into ridicule and mockery. The churches were rifled, and the treasures of silver and gold were carried with laughter and song to the bar of the Convention. Some put on surplices and capes, after the manner of the priests, sang hallelujahs, and danced the Carmagnole. Having set down the host,

[1] *Ibid.*, pp. 666, 667.

the boxes in which it was kept, and the statues of gold and silver, they addressed the saints in burlesque speeches. 'O you,' said one in apostrophe, 'O you instruments of fanaticism, blessed saints of all kinds, be at length patriots! Rise *en masse;* serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other!' On the motion of Chaumette, the Church of Notre Dame was converted into a *Temple of Reason,* and there, on the 10th of November, the Festival of Reason was celebrated. Madame Momoro, the young and beautiful wife of a Jacobin printer, was chosen to represent Reason. She was dressed in white, with a mantle of azure blue hanging from her shoulders. Her hair was crowned with the cap of liberty. She was placed on an antique seat twined with ivy, and was borne to Notre Dame by four citizens. Addresses were made, and hymns sung, after the manner of a religious ceremony. The members of the Convention and the magistrates of Paris joyfully participated in the festival. The greatest men in France joined with the populace in shouting *'The Republic forever! Reason forever! Down with fanaticism!'* "[1]

Thus reads the story of the French Revolution when that "Reign of Terror" was at its height, when Robespierre, the once mild and tender-hearted, had become the acknowledged leader, and carried things with a high hand. But a reaction soon set in against the terrible butcher. "Danton had said at the scaffold, 'I die, but I will drag Robespierre after me.' That terrible tyrant had hardly made himself master of the Convention until he perceived the ominous mutterings against himself. Vague intimations of the road which he was presently to travel were dropped

[1] *Ibid,* pp. 668, 669.

into his ear. In the course of time a proscription list was discovered, in which he had written for destruction the names of the most eminent men in the Convention. Then the ground began to heave under his feet. The frowns of his enemies deepened to a scowl. Then revolt sprang up and seized him by the throat. On the 27th of July, 1794, he was borne away, amid the shouts of those whom he sought to exterminate, to the Conciergerie, and there imprisoned. On every hand was heard the cry of 'Down with the tyrant!' But mobocratic Paris was not going to give up her idol without a struggle. The Commune, armed, rushed to his prison, broke open the doors, and carried him away in triumph to the Hôtel de Ville. Hereupon the Convention ordered out the army, surrounded the building, and compelled Robespierre and his band to surrender. He was taken, in mortal terror, to the hall of the Convention, and laid prone in the shadow of his doom. On the following morning Robespierre was led to the guillotine amid the shouts and jeers of the populace. Eighty of his associates were also executed. The factions of the Convention had ended by destroying one another. Girondist, Hébertist, Dantonist, Jacobin, had perished in a common ruin, and by the same agency. With the overthrow of the Jacobin club the power of the Commune of Paris was broken. The shout that arose when the head of Robespierre fell into the basket marked the end of the Reign of Terror. The awful scenes of June, of August, of September, could no more be re-enacted. Insanity had run its course. A large number of deputies, who had been expelled from the Convention for the moderation of their principles and conduct, were now readmitted. The prisons of Paris, in which were ten thousand persons suspected of anti-revolutionary sentiments, were opened and the inmates went forth free.

Decrees were passed permitting the return of the banished nobles and priests, and an order was issued forbidding the further execution of prisoners of war. Worship was resumed in the churches, and Paris began to subside from her wild delirium."[1]

Does not this history of the "Reign of Terror" point a very grave lesson for present consideration? Are not conditions now rapidly becoming unbearable, and is not the popular discontent continually increasing? People who have long been used to a considerable degree of liberty and equality, are not going meekly to submit to having the thumbscrews turned down as tightly as those do who have long endured a considerable degree of oppression. No, indeed: they will rise up in revolt. And when the limit of human endurance is reached, and men in their mad frenzy rise up to take matters into their own hands and wreak vengeance upon their adversaries, then it is that reason is laid aside and mob law alone controls. Then it is that the man of moderation is no longer leader, but the one who can shout the loudest, "Down with the trusts!" and can improvise the most summary means of accomplishing the desired ends, is the one all others will follow.

Our Socialist friends are for revolution, but they propose to bring it about peacefully. They say it can be accomplished without bloodshed and carnage. But how do they *know* that? What assurance can they give us? A peaceful revolution! Who has ever read of such a thing in history? We cannot find it there. If such a thing should ever come to pass, it will be a new thing under the sun. The Encyclopedists did not propose a *bloody* revolution in France. They claimed that the powers of government could be seized and the necessary reforms instituted without blood-

[1] *Ibid.*, pp. 672-674.

shed. But contrary to all their plans and good intentions, the storm raged with vehement terror till blood flowed like water.

One thing we know now—it is becoming more patent every day—and that is, that society is on the verge of an upheaval. Great men, and wise men, Socialists, preachers, and philosophers, may tell us that the muttering thunders which can already be heard, will cease, the threatened storm will pass over, and a great calm will take possession of the elements; but how do they *know?* What *assurance* can they give? True, men would like to have it terminate thus, and it is very pleasing to the natural heart to think that it will. It is natural to grasp and cling to mere straws of evidence that would seem to portend such an outcome. This disposition has always been characteristic of humanity in cases of similar crises. The Jews, before the Babylonian captivity, and prior to the destruction of Jerusalem, would not believe that such a thing as disaster could possibly come. They absolutely refused to countenance those who thought to warn them of the coming doom, and persecuted and put to death those who prophesied anything but good for the nation's future. Human nature persistently hopes against hope, ignores the promptings of good judgment, and cries "Peace! peace!" when sudden destruction is at hand. This has been the record of past history, and it is even now being repeated before our eyes. I plead with you, dear reader, do not let yourself be thus blinded. "A prudent man forseeth the evil and hideth himself, but the simple pass on and are punished."[1]

An increasing number of men in public prominence are becoming apprehensive of trouble. Note the following from

[1]Prov. 22:3.

Dr. J. F. Crowell, associate editor of the *Wall Street Journal:*

"The encroachment of the speculative spirit upon these industrial and commercial fields spells danger. The leaders of great enterprises probably do not adequately appreciate the smoldering fury of discontent which their own management of business has steadily engendered in the hearts of the thinking populace. There are dangers in this direction which the hoggishness of corporate greed has done more than anything else to bring to a crisis in American society. It is worth while heeding indications in time if vast interests, as well as individual and general welfare, do not wish to pay exceedingly dear for their irresponsible trusteeship of prosperity." "The great middle class of the country never has been more discontented and uneasy than now. The statement, attributed to R. T. Crane, to the effect that conditions in this country parallel those before the French Revolution, is true—with this difference: that the French Revolution was a tempest in a teapot compared with what might happen here in America."

Here are the words of Chancellor Day, of Syracuse University:

"But if you acquiesce, and by silence consent to the infamous work of the scandalmongers, and permit the widening of the chasm between our thrifty classes and the restless, anarchistic Socialists; if you indifferently look on, and utter no word of protest against an agitation that invites the anarchist to sharpen his dagger and that appeals to the poor to take the property of the rich with violence because it has been stolen from them; if you admit the justice and righteousness of these assaults upon the mighty forms of our finance, manufacture, and trade, and the

estates of the successful, in the development of our industries, I prophesy—as I did the panic more than a year ago, from the same causes—that before another half decade blood will flow in our streets, and the night-rider's torch will light the heavens with its appalling glare."

So might we continue almost indefinitely with similar quotations, and for emphasis punctuate them with clippings from the daily press, telling of such happenings as the ravages of the Kentucky night-riders in their war upon the tobacco trust, or the throwing of a bomb in Union Square in New York City recently. But these are sufficient to indicate the way the wind is blowing and to evidence the fact that, although men hope for a staying of the fury of the storm, yet the hearts of many are compassed with grave fear lest the unscrupulous grasping of corporate greed shall continue, and the discontent and class hatred of the masses shall increase till they perpetrate a reign of terror such as the world has never witnessed, that even now makes the heart quake to contemplate.

Socialists, or many of them at least, will acknowledge the possibility that a bloody revolution may be found necessary, but they will say, "As the work of the Encyclopedists of France meant ultimate uplift and advancement for the race, so the Socialist revolution, even though a bloody one, will, in the end, result in a great step forward in human progress." But when it comes to portending the results of the coming revolution, we cannot depend on our finite reasoning. We must turn to the Book of books, and read what God has to say on the subject.

Now, just now, is the time for sober men to get their Bibles and commence reading them as they never have before. If you in your reading have neglected this sacred

volume, take it down from its accustomed place, brush the dust from its lids, open its hallowed pages, and begin to search for that hidden treasure which is salvation and deliverance to him who finds. Here you will find more knowledge and greater wisdom concerning present happenings and world events than the schoolmen, or the great statesmen, or learned philosophers of this world can tell you. And this knowledge and wisdom is clothed in language so simple that a child can understand. All that is necessary for its comprehension is simple faith and a willing heart.

Here you will read and discern that the gravest fears of the most apprehensive will be realized. You will perceive that men of this generation have sown the wind and will certainly reap the whirlwind. They have given themselves over so completely to the worship of Mammon and the indulgence of every lust of the flesh and pride of life, that they have invited upon themselves the swift and sure judgments of the Almighty. There is no man nor combination of men, nor policy, that can stay the oncoming tide. Roosevelt cannot do it, neither Taft nor Bryan can do it, neither the Democracy nor the "G. O. P." can do it, Socialism cannot do it. You might just as well try to prevent the rising of the sun to-morrow morning, or stay the waters of Niagara. As sure as there is a God in heaven who rules in the affairs of earth, as certainly as He has spoken His divine will and purpose concerning man, just so sure and just so certainly do we face that "time of trouble such as never was since there was a nation even to that same time," which ends in the revelation of the Son of Man in the clouds of heaven with power and great glory. Let us remember, also, that the prophet adds, "and at

that time thy people shall be delivered, every one that shall be found written in the book."[1]

Note.—In this connection the reader will find "The World's Greatest Issues," advertised elsewhere in this volume, most interesting and profitable reading.

[1]Dan. 12:1.

CHAPTER XIII

SOCIALISM AND THE CHURCH

STEPHEN MAYBELL heads a chapter of his "Civilization Civilized," "A Dead Christianity," and indeed it is the impression carried in all the Socialist literature that has caught the eye of the writer that Christianity at the present day is a dead letter; that it has spent its force and proved itself incapable of emancipating the race from the thraldom of selfishness, and that Socialism is the "real religion of to-day."

But Christianity *is* very much alive; in fact, Christianity is life itself, and it *is* the only power in existence which can prove of any effectual saving worth under the present conditions. It is the only means under heaven given among men whereby we must be saved. If our friend, Mr. Maybell, had headed that chapter "A Dead Church," and had applied what he says of the lifeless condition of Christianity to evidence that the church is a body from which the energizing, vivifying Spirit of God has departed, we could have taken no issue with him. But there is a vast difference between Christianity and "the church." In fact, it is possible for there to be such a difference that they stand for the very opposites. It is the candid conviction of the writer that almost all the denunciations which our Socialist friends make against present-day Christianity are, in the

main, true of the church, and some of these are very scathing rebukes, too. Here is one from Rev. Herman Kutter:

"Under the scepter of Mammon the Gospel has transformed itself into empty doctrine and system. If the main endeavor of the church to-day is to hold fast to the established order of society, must not the truths of the Gospel, which were spoken against Mammon and in the interests of the new world of God, shrink into mere pious words, with which a compliant church seeks to legitimize its position in the world, but which do not bring spirit and life to the hearts of men? What does the church, in its security, care for the real meaning of the Gospel? Long since it turned that meaning into a harmless exercise of worship, and it neither can nor will understand that the Gospel is diametrically opposed to the spirit of this world. So the church is very zealous, with the expenditure of all its logic and the art of its theological theories and practical charities, to win for the Gospel as large a place in the commercial world as it can, and to accommodate its truth to the apprehension of the 'natural man,' the commercial-minded man."

"The spiritual power of the Gospel, now that the church has belied its own original purpose, is used only to keep the people submissive; and thus, under the patronage of the church, the paradox has actually come to pass that a power which was destined above all to bring about the downfall of the existing order, has been turned into its chief defense, and that the Gospel of the Kingdom of God has become the strongest bulwark against that kingdom—the good news of the living God has become the indispensable ally of His enemy, Mammon."[1]

[1]From "They Must," as quoted in the *Christian Socialist*, issue of Jan. 15, 1908.

The following is a quotation from a sermon by Rev. William Thurston Brown on "The Real Religion of To-day," which is printed in tract form and circulated by the Socialists:

"Here is this great world of Christendom claiming to believe in a God of love, and loudly professing its faith in, and its loyalty to, Jesus of Nazareth as its Master. But you and I know that that profession is utterly worthless. They do not for one moment believe in a God of love, and they have no use at all for the teachings or the life of Jesus."

"We talk of religion—what is it? Is it something which can be learned out of a book? Is it a creed that we are to repeat after some one and say we believe it? Is it a folding of our hands in prayer? Is it getting away by ourselves and communing with nature or with a select few of our fellows? Is that religion? Is religion the pursuit of some purely personal end? Is it making the most of our opportunities, no matter what becomes of the next man? Is it bending every effort to take advantage of the main chance? Is it the repetition of the shibboleths of the sixteenth century? Is it regarding, or pretending to regard, one day as better than another, one place as more sacred than another? Is it this wretched hypocrisy that parades itself in our churches to hear soft words and soothing music and sermons which never touch one chord of strenuous life? Is it the cherishing of an institution? Is it reverence of any tradition? If it is any of these things, I want none of it.

"What a satire to call these things religion! What a commentary upon the intelligence and morality of this age, that it can regard this dress-parade as having the remotest relation to religion! What a revelation of the

depths to which we have fallen, that we can associate anything sacred with the acts of our government or with the life of society as it now exists!" "What an insult to call the little frivolous pantomime which to-day desecrates our Sundays, 'religious'! By what right do we call that religious which has not a particle of power in it, which does not mightily move men, which does not comprehend a world-wide ideal, which does not hold up before the minds of men a consummation in the realization of which it were divine to die? I will not call these things religion. I do not believe the time ever was when the words of Jesus to the empty and dead religious institution of His day were more appropriate than they are now and here. Said He to that religious institution which stood in the way of progress, and deceived those who believed in it: 'Behold your house is left unto you desolate. Not one stone shall be left above another in its structure.' He declared that the people of His time did not know the day of their opportunity. They did not seize it. And the institution which He knew as the church vanished from the earth. It was unworthy to survive.

"No more unworthy to survive was it than that which, in our own day, assumes to be religion. There is not a particle of faith or vision in the institution which we call the church. It has no message. Are the people flocking to our churches? Are they besieging the doors to get in? Are these institutions thronged? Are we being compelled to build larger edifices in order to accommodate our growing audiences? Or are the great majority of them finding it harder and harder every year to make ends meet? Is it not a fact that the great bulk of our churches rely least of all upon the message they bear to bring men and women into their auditoriums? Is it not true that their main

reliance is upon the music, the frills, the eloquence of the preacher, rather than anything he has to say? We know that this charge is substantially true. The power that is relied upon to-day to draw men and women into our churches is not the nature of the message which these churches represent."[1]

What can we say to these things? Do not you and I know that these charges are substantially true? Do not you and I know that the church has lost the vivifying power of the Spirit of God, that it is left a lifeless corpse, and that its ceremonies have degenerated into a dead formalism? Men everywhere have lost faith in the church and its message. There is nothing therein that attracts but, as Mr. Brown puts it, "the music, the frills, the eloquence of the preacher." His message is like sounding brass or a tinkling cymbal. It is eloquently delivered, and contains many grand thoughts, but it lacks the power of the Spirit which sends conviction to the heart of the sinner, and inspires the saint with a living faith which lays hold on eternal realities. Men can engage in all sorts of underhanded deals and drive sharp bargains during the week, go to church on Sunday and listen to the sermon without squirming in their seats, and remark on the way home, "What a fine sermon we listened to to-day."

Religion has come to be a mere matter of assenting to a creed, and participating in the ceremonies and services of the church. There is nothing in it which answers to Mr. Brown's definition of the requirements of "real religion," which he gives thus:

"Do not you know that if religion be not the merest froth on the surface of things, if it be anything more than

[1] "Real Religion of To-day," published by Chas. H. Kerr & Co., Chicago.

the blowing of the wind, if it be anything worthy to be held in esteem by men and women, if it be something which is not to vanish with the fleeting years, it must have power to lay hold of the deep things of life? Do not you know that if religion be anything worthy of a moment's thought it must be something that takes possession of men and sweeps them onward to higher and nobler achievements? It must be something that stimulates the profoundest enthusiasm. It must rise above all other interests. It must command and compel from every man to whom it comes the supreme sacrifice of which he is capable. Nothing less than that is worthy to be called religion. Nothing less than that is worthy the allegiance of men and women. No other sort of religion will I ever be guilty of offering to any man or woman who honors me by listening to my words."

"Let me remind you that real religion is something which finds a man, rather than something which he finds. It is not something which now and then springs into life. It is, rather, the great, deep undercurrent which sets toward justice and truth and love. It is not the business of men to learn its creed. It is their business to respond to its compulsion. It is their business to recognize its presence and validity. No, I will not say even that. The man who is inspired by this real religion is in the possession of the one resistless power of the universe."

Of course, Mr. Brown thinks that Socialism meets these requirements, but whether it does or not, there is no question that they are the requirements of real religion, and that the church of to-day comes entirely short of possessing them.

There is not seen in the lives of the professors of religion

that peace and exuberant joy, that rest and freedom from care and worry, which human hearts are longing for. No one thinks of going to the church members for consolation and help in trouble, any more than to men of the world, and often not so much. We go to meeting and hear the congregation sing:

> "What a fellowship, what a joy divine,
> Leaning on the everlasting arms;
> What a blessedness, what a peace is mine,
> Leaning on the everlasting arms."

But everybody knows that these are only mere empty words. No one hears people talking about their joys and peace or the blessedness of their fellowship with Christ, in their homes or on the street. The whole thing has become mere empty words, and people have come to believe that that is all religion is anyway, and was never expected to be actually experienced. The world has gotten the impression that the God of the Christian is a hard taskmaster, who seeks to keep from His children His good gifts, which must be earned by laborious self-denials and works which touch not an answering chord in the life. They have come to believe that, instead of His service being a joy and a delight, it is a wearisome burden, and a yoke that is grievous and heavy to be borne. Men are not attracted to such a religion. They are looking for something which gives joy and peace and deliverance from earth's trials and troubles. O we Christians (?), what a reproach we have been to the cause of the God of love! What lies our lives have told the world concerning Him who is the chiefest among ten thousand and the One altogether lovely! We need to humble ourselves under the mighty hand of God, repent in dust and ashes, and, not to resolve to do better, for we can-

not do it, but send up a plea attended with the importunity of a Jacob for that baptism of the Holy Spirit which will enable us to exemplify the teachings of Christ, and make of us as mighty witnesses of the efficacy of the Gospel as were the Apostles in the early days of the church, or the reformers in the days of the Reformation. We need to heed the counsel of the true witness to the Laodiceans,[1] or we shall be spewed out of the mouth of God as unsavory and nauseating.

Yes, the church has forsaken the God of its youth, has left its first love, and prostituted its sacred office to the service of Mammon. She has forsaken her Maker and played the harlot with the god of this world. The denunciations of scripture against a fallen church are the most scathing of all the Bible. Paul, in his letter to Timothy, writes these words: "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away."[2] How could the exact condition as we find it today be more graphically described in as few words? And all this wickedness flourishes under a form of godliness. Note the words of the prophet Isaiah: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah! sinful nation laden with iniquity, a seed

[1]Rev. 3:14-22. [2]II Tim. 3:1-5.

of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom, and give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear: your hands are full of blood.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do

well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

"How is the faithful city become an harlot? It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water; thy princes are rebellious and companions of thieves; every one loveth gifts and followeth after rewards; they judge not the fatherless; neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies."[1]

Now, what does the church always do when she loses the vital power of the Holy Spirit and her service degenerates into a dead formalism? For the attractiveness of Christian character she substitutes the attractiveness of "the music, the frills, and the eloquence of the preacher," imposing ceremonies, etc., etc. For the power of the Spirit of God she substitutes the power of civil government. Having lost the power which regenerates men, delivers them from sin, raises them above the dominion of law, and makes them sons of God, she allies herself with the power of the State, in order to make men in outward actions comply with the letter of the law. Having lost the power of love whereby to win and hold in glad and willing allegiance the heart, she seeks to compel the formal obedience of outward actions.

[1]Is. 1:2-24.

The coveting of power or influence other than the power of love and the influence of the Holy Spirit, is one of the surest symptoms of a dead and putrifying church, and this symptom is becoming more marked in the bodies of professed Christians every day. Preachers discourse on political issues, instruct their congregations concerning the importance of the ballot as a means of reform and the duties of good citizenship, and take a leading part in political campaigns. In fact, it would seem that reform by law, instead of by the Gospel, has come to be about the only means to that end the church of to-day recognizes. In some sections it appears that she has come to be a political factor of no mean importance, and her activity in this line everywhere is so in evidence that we need not dwell on it further here.

An apostate church seeks the aid of the civil power, but Socialism never did and never can know any other means to her ends than the power of civil government. She professes no other purpose than to attain political supremacy, and, through the administration of *law*, oust plutocracy from the throne, place the people in charge of the reins of government, and proceed to dispense liberty and equality to all. Socialism has an issue, a live issue, an issue that touches the lives and rouses the minds of the people. The church is without an issue, she is dead, and has nothing that takes hold on humanity, she has nothing that stirs men's hearts and sets them to thinking. She has lost her influence, and Socialism rises in her place to captivate the minds of the thinking populace.

And Socialism's doctrine is highly ethical. Notice these words from Stephen Maybell:

"If you are sick, love! If you are envied, slandered, and hated, love! If you are surrounded by enemies,

love! If danger and death hiss, dart, and stab you, love! Love will redeem, bless, save, preserve, shelter and crown you with the essential powers of the universe. And know that for every man that thou hatest, thou shuttest off from thyself just *so much* of the universe—thou separatest from thyself just *so much* of life and eternity; for remember, each is a part of the whole, and to be the whole thou must include all in thy love."[1]

Is not this good gospel? Is it not as good as the church has to offer? The Lord Jesus Himself uttered no grander law of life. The law of love is the law of the universe; it is the law that governs the sinless beings of worlds on high. There is no greater attainment than harmony with that law.

But the church has utterly failed to bring men to that standard. She has been able to tell us *in words* to love, as Socialists have; but the *power to attain* she has failed to make manifest. She has given us the *law* of *action*, but the *gospel* of *attainment* is sadly lacking. Socialism, however, promises to supply that power. Socialism proposes to bring humanity to the attainment of that standard. Then why should not the people flock to Socialism? Why should not its influence sweep like a mighty wave through the churches, and claim preachers, laymen—yes, even whole congregations as converts?

Well, whether it should or not, it is doing it anyway, and the rapidity with which it is doing it is increasing every day. The *Christian Socialist* of March 1, 1908, contains an article on its front page headed, "One Hundred Preachers Declare for Socialism—Everywhere Ministers Are Taking a Stand for Socialism and Proclaiming the 'Good News of the Poor.'" From the contents of the article we

[1] "Civilization Civilized," p. 20.

learn that these hundred preachers are men in England who signed a statement declaring their belief in Socialism; and the author goes on to tell about how the clergy of America are taking up with the movement. It quotes extracts from many letters written by ministers which show that Socialism is making many converts among the churches. An organization called the "Ministers' Socialist Conference" has recently been consummated, consisting entirely of clergymen, among whom are some of the most prominent of the country. The intention of this organization, we read, is "to issue a manifesto addressed to all clergymen in the United States calling upon them to affiliate themselves with the new body as soon as possible, either secretly or openly, and do all in their power to win their congregations over to the tenets of Christian Socialism. After the issuance of the manifesto it is the intention of the organization to call a national conclave of clergymen for the purpose of definitely deciding upon the formation of a national body; to have branch offices in the large cities of the United States, with a view to making the body *the greatest and most powerful religious organization ever known in the United States.*"[1]

The Chicago *Daily Socialist* of March 21, 1908, tells of a certain church whose pastor became an advocate of Socialism. He made that doctrine the subject of his sermons, and in a short time the majority of his congregation were Socialists. Those to whom Socialism was distasteful separated from the church and organized another to their liking; but the original one continued to grow, drew members from the neighboring churches of other denominations, and to-day has the largest congregation of any in the vicinity. Such incidents indicate the way in which Socialism is des-

[1] *Pandex of the Press* for June, 1908, p. 677.

tined to sweep the country and become the dominant political factor of the age.

But let us examine for a moment the reason for the church's failure. She preaches a good doctrine, she tells us to love one another, but she has failed to give us the secret of attainment. Let us remind you again of a truth to which we have already called your attention: No one can love because he is told to love, nor by resolving to love. If you have not already realized that fact, just make a firm resolve that henceforth you will love all humanity, whether or no; that you will carry out Mr. Maybell's advice, above referred to. Get paper, pen and ink, and write down your resolution, sign it, and tack it up where you will be often reminded of it. In fact, do everything you possibly can to make sure that you will carry it out. What will be the result? You will utterly fail. You can no more do it than you can fly. You will find yourself just where Paul found himself, in the seventh chapter of Romans. Listen to what he learned by his experience. We have already quoted it, but it will do no harm to go over it again: "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not, for what I would that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do."[1]

No, you cannot love by resolving to do so—never. Love does not come that way. Men must be born again, trans-

[1]Rom. 7:14-19.

formed by the re-creating power of the Lord Jesus, in order to love. If love is in the heart it will pour forth as naturally as water pours from a spring. There is no need for strain or effort. It is as natural for such a man to love as it is for him to breathe. But the more you tell the man to love who has not love, the more you remind him that it is his duty to do so, the more the condemnation that is heaped upon him, because he realizes the more fully the height of his duty above his ability to perform. And this is all that the preaching of the *law,* the reminding men of their *duty,* can accomplish. And this is the only message that the church has for men. She has the doctrine of the new birth strung on a string with her other doctrines, but in actual experience she knows nothing of it. Hence the many long-faced, discouraged Christians, and hence the lack of the power of the church, and its utter failure to raise humanity above the standard of the world.

The Scripture says that the law is our schoolmaster to bring us to Christ.[1] This Christ is what the Church lacks —the Christ who delivers the soul from bondage, fills the life with "joy unspeakable," "peace that passeth all understanding," and rest from earth's cares and troubles, and sends it forth a mighty witness to the efficacy of the Gospel. The standard of the law of love is high, and the more an individual realizes that fact, the more he realizes that he himself is a sinner in dire need of the mercy of God, and thus it is that the law brings us to Christ, and Christ is salvation. But the Church has not Christ. When a soul has reached the place in his experience where he realizes that his own efforts are vain, that he is nothing but a miserable sinner, and cries to God for mercy, then he is where the salvation of Jesus can come unto his soul and he find

[1]Gal. 3:24.

the happy deliverance Paul describes in the eighth chapter of Romans. But the Church has no message for an individual in such a state. Her message is only one of *law* and *duty* without any glad tidings of deliverance. Nor is it the gospel of deliverance that Socialists are preaching. Ah, no! Socialism is as incapable as is the Church of enabling men to attain. Its gospel is no gospel at all, for it is based upon man's own ability to save himself.

Rev. Herman Kutter compares the Socialist movement of to-day with the Reformation of the sixteenth century. But there is a vast difference. Let my reader peruse D'Aubigne's history of that reformation, and this fact will be made very patent to his mind. That movement was the fruit of prayer and consecration to God. The mighty men of that time received their anointing of power from Heaven, and their reformation was founded on the Bible. It was the inspiration of the Bible which breathed in the lives of the reformers. "But the Social-Democrats maintain that they have no need of God." Theirs is a movement without spiritual aspect. Whether there be a God or not is immaterial to them, and prayer is out of the question. It is a movement for material benefits only, and when conditions are fixed up, and a universal brotherhood established, then perhaps we shall find out if there really is a God or not. Anyway, they say, we know that things are vastly wrong, and *we* are going to do what *we* can to change them. Spiritual matters will adjust themselves when *we* get material conditions regulated.

Note the following from Rev. Brown's "Real Religion of To-day": "I have no apology to offer now, or ever, for making appeal to my fellows on the grounds of their material interests. I regard the attempt to regenerate society, by first of all trying to regenerate the individuals com-

posing it, as a nightmare, as being opposed to the only sane philosophy I am acquainted with. I believe this talk about appealing to men's spiritual natures is misleading and vain —that it overlooks facts and principles that are fundamental, and that to any longer follow the method which it implies is to part company with reason and chase a will-o'-the-wisp. I deny, and I cannot too emphatically do it, the idea that a man will find within himself the cause of his woes. It is time that hideous philosophy were abandoned."[1]

This is the doctrine of Socialism and the "Real Religion of To-day," but it sounds nothing like Luther's message. This is the doctrine that is sweeping the world like wildfire, captivating preachers and church members, infidels, atheists, and men of all classes and ranks—yes, even capitalists! But can you, dear reader, really believe that it will succeed in its purpose? I tell you, in the name of the God of heaven, and on the authority of His Word, that it will not only fail to prevent the greatest catastrophe of the world's history, but it will be a means of hastening and increasing the terror of that catastrophe.

We have already noted the fact, and considered briefly its philosophy, that confederation and combination are the recognized program throughout present-day society. Not alone in the social and business world does this tendency prevail, but in the religious realm it is found to be equally prevalent. The Church itself has become a vast machine, consisting of a multiplicity of organizations, brotherhoods, leagues, aid societies, etc., etc., a wheel within a wheel, till it has developed such proportions, and its workings become so complicated, that it takes the time and effort of a great many presidents, superintendents, boards, commit-

[1] P. 6.

tees, to do nothing else than see that others do their duty and keep the machine in motion. The individual and his direct and personal accountability to his God has been set aside, and mere human methods and machinery have crowded themselves in between the soul and God, and set themselves up as sponsor for the individual conscience. A separate organization exists for almost every function of Christian activity. There must be a "Charity Organization" to care for the poor and needy, an "Aid Society" to raise funds to pay the preacher, and so on through the whole religious realm. The individual pays his money into the "Charity Organization *Society,*" and when a case of hunger and need appeals to *him* for help, he simply turns it over to those who are paid for doing that sort of work. His direct and personal accountability to his Creator is disregarded, and the performance of his duty and unspeakable privilege is handed over to some "Board" or "Committee," at so much per. Thus men quiet a troubled conscience, and think they have met the requirements of Christian duty when they contribute their share to the preacher's salary and are liberal in their offerings to "societies" and "boards" that are in existence for the sole purpose of doing the individual's work for him.

But an organization has no feeling; an organization cannot read and appreciate the hunger of the soul; an organization, even one that exists for the sole purpose of performing acts of kindness, is, in and of itself, a mere machine, incapable of being moved by human pity and tenderness. Whatever love may be exhibited in it is there because it is manifested in the characters of the *individuals* who compose it, and exists in spite of the organization, and not because of it. An individual does not get the love of God in his heart by being elected president of a charity organi-

zation, nor by being appointed on a committee to visit the sick, nor by joining a Good Samaritan society. Whatever of the love of God is in his heart is there irrespective of his being a member of anything other than the body of Christ, or of his holding any position or office other than that of a child of God; and that love of God alone is sufficient motive and reason for his performing any Christian act or kindly deed.

But what if he is appointed on some committee for the performance of some service which does not take hold on his heart and for which he has no particular desire? Such service is only awkward and distasteful, and becomes a galling yoke from which the soul inwardly desires to be free. Instead of its being the delightful and freely chosen service of love, it is the unsavory service of legalism. Individuals are not qualified for the performance of Christian service by vote or appointment of majorities, or by decisions of committees, boards, or presidents, but by the anointing of the Holy Spirit of God Himself. An individual thus anointed is qualified for every act of service to which God calls him, irrespective of man's approval or disapproval, and such service is a delight and a joy.

But it has always been the history that when the fire and enthusiasm born of love departed from the Church, a system of legalism has been substituted in its place. And so now, in the absence of personal and individual piety throughout the religious realm, a system of human machinery and works has grown up in its place. But when Jesus comes, "and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats," He will not say unto those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you, for I was hungry

and thirsty and ye referred Me to the Charity Organization Society; I was a stranger and ye turned Me over to the Salvation Army's Workingmen's Home; I was naked and ye pointed Me to the Dorcas Society; I was sick and in prison, and ye sent unto Me your good committee." Oh, no! But thus shall He say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and *ye* gave me meat; I was thirsty and *ye* gave me drink; I was a stranger and *ye* took me in; naked and *ye* clothed me; I was sick and *ye* visited me; I was in prison and *ye* came unto me. . . . Inasmuch as *ye* have done it unto one of the least of these, my brethren, *ye* have done it unto me."[1]

No Christian work done by proxy will be recognized or come into the account then.

The present policy of federation and confederation within the Church is in keeping with the spirit of the age. and is an indication of the withering of personal and individual piety, just as unionism and combination in the industrial world is an indication of the lack of individual self-control and integrity to principle. And since the Church has abandoned the principle of individual responsibility, and adopted the principle and policy of the world in confederation, what can hinder her from reaching the only logical and ultimate conclusion of such a course, which is Socialism? She has already adopted the Socialistic *principle,* and consistency with that principle can land her nowhere else than in Socialism, full and complete. The following dispatch, which appeared in the *Rocky Mountain News* of Denver, Colo., recently, is so significant that we cannot refrain from inserting it here:

"Colorado Springs, May 10.—The moral and religious

[1]Matt. 25:31-40.

conference to be held at Colorado College this week was opened to-day by Dean Parsons, who addressed a large gathering at Perkins Hall, taking for his subject, 'The Social Force in Religion.'

"To-morrow evening President William F. Slocum will speak, and during the week such well-known men as Dr. Washington Gladden, Judge Ben. B. Lindsey, of Denver, Professor Graham Taylor, of Chicago, and Professor Le Rossignol, of Denver University, will be heard. Dean Parsons spoke this afternoon as follows:

" 'If the Church is to fulfil its mission in the world it must adapt itself to the circumstances of the age in which it is doing its work. These circumstances have changed markedly during the last three or four hundred years.

" 'Once the Church embraced all human activity. It was a great social structure. Then Luther proclaimed his doctrine of individual responsibility, and the social structure disintegrated. Individualism in the Church produced individualism in economic relations and in the State.

" 'As a result, the emphasis has been laid upon the development of the individual, and men have forgotten too much the *relations* of the individual. But there is coming rapidly a change.

" 'The great trusts and the great combinations of employed men are coming to realize that they cannot accomplish even their selfish purposes without standing shoulder to shoulder, willing and ready to make common sacrifice for the good of all.

" 'The Christian Church must recognize this movement and be the leader in it by proclaiming that its true aim is not merely at the transformation of the individual, but at the complete leavening of all the relations into which

men enter, political and economical, as well as private and personal.

" 'There is no reason for pessimism. While there are many bad things about our so-called Christian civilization, the leaven of Jesus Christ is surely working within it. We are learning to-day the meaning of righteousness as it never has been known before, and the Spirit of Jesus is taking possession of the world more completely every year. Some day, in God's own good time, the whole world, in all its relationships, will be completely His.' "

What will be the outcome of the present movement toward confederation? Nothing else than the final mammoth combination of the whole—Socialism. And what must be the attitude of the Church toward that movement? Ah! she must not only "recognize" it, but "be the leader in it." She beholds the whole world marching steadily toward that one goal—Socialism; and in order to preserve her dignity and standing in the eyes of men she must rush to the head of the procession and proclaim herself LEADER.

In perfect keeping with this sort of policy there has been formed a grand confederation of more than thirty of the principal so-called Christian denominations of this country, one of the main objects of which is to bring pressure to bear upon congresses and legislatures in order to secure such legislation as shall further the ends of ecclesiastics. Instead of proclaiming again Luther's message of individual responsibility, which is diametrically opposed to the policy of the world, and which is salvation now as verily as it was in the sixteenth century, the Church has abandoned that doctrine as out of date, and adapts her message to the spirit of the age, proclaiming the pleasing fables that tickle the itching ears of the multitude.

But with the Church apostate, Socialism, sweeping

through the world with a message of hope that is nothing more than a delusive dream, and society crazed in its mad rush for dollars, divided into warring factions bent on securing material benefits, writhing and groaning in its death agony, where is the living God? Has He forsaken the earth—gone off into some far corner of the universe and left humanity to go on unwarned of its doom and unaware of a deliverance? I tell you, nay!

When paganism had proved its insufficiency and overwhelmed the world in the midnight darkness of sin and moral depravity, God sent forth His Son and His Apostles and lightened the world with the message of salvation. Then, again, when apostasy developed, and Catholicism proved its failure by plunging humanity into utter darkness of iniquity and separation from God, again He illumined the whole earth with the glorious gospel of justification by faith in the Reformation of the sixteenth century. Now Protestantism has apostatized and the world is again groping in the midnight darkness of unbelief and sin, upon the very verge of the day of its doom. And now also, blessed be God, the world is destined to hear again the glad tidings of deliverance and salvation. The God who gave His Son to save humanity is not going to let the day of wrath burst upon the world without a notice. Every individual is going to have opportunity to hear and know the truth, and be brought to make a decision under the full blaze of light and understanding; for it is written:

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in

the earth blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."[1] "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to *every nation and kindred and tongue and people,* saying *with a loud voice,* Fear God and give glory to him for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters."[2] "And after these things I saw another angel come down from heaven, *having great power and the earth was lightened with his glory. And he cried mightily with a strong voice,* saying: Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."[3]

A movement is even now arising which is to proclaim the Gospel message herein brought to view with no less power than moved the early Christians and attended the reformers of Luther's time. It is not a movement confined to

[1]Joel, 2:28-32. [2]Rev. 14:6, 7. [3]Rev. 18:1-5.

any sect, hampered by denominational control, nor managed by any set of men, from any circumscribed "headquarters." It is a mighty conviction, taking possession of God's children everywhere. It is the mighty moving of the Spirit of God upon the hearts of men, and its message is the exact message the world needs just now. It calls men away from the worship of Mammon and every other false god to the worship of Him who made heaven and earth, "for the hour of his judgment is come." It calls men out of Babylon, the apostate and fallen Church, lest they be partakers of her sins and receive of her plagues, for her plagues shall surely "come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."[1] It calls them away from Socialism and every other combination of men, and system or scheme of salvation which causes men to hope in men, and points to the Lord God of heaven as the One alone in whom is salvation and deliverance.

Reader, my heart is stirred. I am terribly in earnest in this matter. I am writing for those whose minds are open to conviction, for those who are seeking to know truth, for those who cherish earnestly the desire to know the purpose and will of the Creator, for those who are willing to sacrifice all for that knowledge. I wish I could look down into your heart and see if there be any idols there; if there is anything cherished there as too dear to yield for the knowledge of God. I cannot do this, but I am going to ask you, as one who is a judgment-bound creature, and will one day have to meet the words you have read here, to bring an absolutely honest heart to the investigation of these things; I am going to ask you to open your heart wide to the convictions the God of heaven may place therein, and

[1] Rev. 18:8.

cherish most tenderly the gentle pleadings of His Spirit. If you do this you will find the knowledge of God, be made wise with heavenly understanding concerning the signs of the times, and experience the deliverance from the coming storm that is for those whose names are written in the book.

Note.—The reader is referred to "The Christian Church and Church Federation" for a further consideration of the present-day issues within the Church itself. It is advertised elsewhere in this volume.

CHAPTER XIV

SOCIALISM AND PROPHECY

THERE is, perhaps, no subject that is made more plain in the Bible, and yet concerning which there exists a greater and more general misunderstanding, than the subject of the millennium. Throughout Christendom it is the general belief that there is to come a period of a thousand years at the beginning of which Christ shall set up His kingdom in the world, and during which time the world will be converted to God, and peace and happiness will reign supreme, and the race reach that standard of righteousness to which it has been called. Such scriptures as the following are applied to this period: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."[1] "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."[2] This misconception of the millennium has led many, especially in the churches, to see in Socialism the means whereby the fulfilment of these promises is to be achieved, and the long-cherished hope of Christians realized.

We repeat, there is no subject in the Scriptures made

[1]Hab. 2:14. [2]Is. 2:4.

more plain than the subject of the millennium. It does not require the theological acumen of a Doctor of Divinity to discern what is there taught concerning it. All has been made so perfectly clear and plain that a child can understand. All that is necessary is to read what is there said and then believe what is read.

There is only one chapter in the Bible which speaks directly of the one thousand years or the millennium. Other Scriptures, to be sure, deal with what transpires during that time, but in this one chapter only are the expressions "a thousand years" and "the thousand years" made use of, each of which occurs three times. From the statements made here concerning the one thousand years has developed the whole of the present theory concerning the millennium.

Here is the Scripture:[3]

"1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, 3. and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4. And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6.

[3]Rev. 20:1-9.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8. and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9. And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven and devoured them."

What does it say? First. An angel came down from heaven, laid hold on the dragon, that old serpent, which is the Devil, and bound him a thousand years. Vs. 1, 2.

Second. During this time he cannot deceive the nations. V. 3.

Third. The saints reign with Christ during that thousand years. V. 4.

Fourth. Those who thus reign with Christ for the one thousand years are those who have part in the first resurrection. V. 6.

Fifth. "The rest of the dead," the wicked dead, lived not again till the thousand years were finished. V. 5.

Sixth. "When the thousand years are expired Satan shall be loosed out of his prison" "a little season." Vs. 3, 7.

Seventh. When he is loosed, he immediately sets about to deceive the nations and gather them together to battle against "the camp of the saints." Vs. 8, 9.

Eighth. Fire comes down from heaven and consumes them. V. 9.

From these plain statements it is also made certain beyond the possibility of question: First, that the binding

of Satan and the first resurrection, the resurrection of the righteous, occur at the *beginning* of the one thousand years. Second, that the resurrection of "the rest of the dead," the wicked, and the loosing of Satan occur at the *close* of the one thousand years. Third, that after the one thousand years Satan makes a final effort to overthrow the camp of the saints and the government of God, but fails and meets his final doom of utter destruction.

Now, let us refer to two or three Scriptures that tell just when the first resurrection and the binding of Satan occur. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God; and the dead in Christ shall rise *first*."[1] When does the resurrection of the righteous occur? Unquestionably at the second coming of Christ. Note another: "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye *at the last trump:* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."[2] Then, manifestly, according to plain and unmistakable words of Scripture, the resurrection of the righteous, the beginning of the one thousand years, and the binding of Satan, occur at the second coming of Christ in the clouds of heaven.

There are three other things which are made equally plain and certain in Scripture:

First. When Christ comes the work of redemption is completed, every case has been fully decided, and the granting of rewards begins. One Scripture is sufficient to make this fact clear: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy,

[1]Thes. 4:16. [2]I Cor. 15:51, 52.

let him be holy still. And *behold I come quickly,* and my reward is with me to give *every man* according as his work shall be."[3]

Second. When Christ comes the saints ascend to heaven with Him. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."[4] "And if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there ye may be also."[1]

Third. When Christ comes the wicked are destroyed, the cities are utterly thrown down, and the earth is completely desolated and left without inhabitant (excepting Satan and his angels). Both Paul and Jeremiah tell us this: "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved."[2] "My bowels, my bowels! I am pained at my very heart: my heart maketh a noise in me; I cannot hold my peace because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my

[3]Rev. 22:11, 12. Also see Matt. 13:37-43, and chaps. 24 and 25.
[4]II Thes. 4:16, 17. [1]John, 14:3. [2]II Thes. 2:8-10.

people is foolish: they have not known me: they are sottish children, and they have none understanding: they are wise to do evil but to do good they have no knowledge. I beheld the earth and lo! it was without form, and void; and the heavens and they had no light. I beheld the mountains and lo! they trembled, and all the hills moved lightly. I beheld and lo! there was no man and all the birds of the heavens were fled. I beheld and lo! the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, the whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen, they shall go into thickets and climb upon the rocks; every city shall be forsaken and not a man dwelleth therein."[3]

Now, put all these facts together, and it is made perfectly clear that the following is the order of events to be expected: When the harvest of the earth is ripe, and the work of salvation is completed, when every sinner is saved from the world that could possibly be saved by all the means which heaven could provide, when there is finally developed in the earth the two classes, those who have perfected Christian character, and those who have filled to the full the cup of iniquity; then Christ comes "in His glory and all the holy angels with Him"; the wicked who are left, who have not already destroyed one another, are slain by the brightness of His coming; the cities are thrown down and the mountains tremble at His presence; the graves are opened and the sleeping saints arise, and, with the living

[3]Jer. 4:19-29. See also Zeph. 1.

ones, are caught up into the cloud and ascend to heaven with their Redeemer. There they reign with Christ and sit in judgment[1] over the cases of the wicked during the one thousand years, at the end of which time the saints, with Christ and the New Jerusalem, descend again to earth; the wicked dead are raised; they manifest before all the universe that they still are in rebellion against the government of heaven by going up to take the camp of the saints; God rains fire from heaven upon them and they are devoured. Then the earth is renewed to its Edenic beauty, and becomes the home of the saved. Here Christ reigns supreme, and the following Scripture meets its complete fulfilment:

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said: Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."[2]

There is, therefore, absolutely nothing in the Bible concerning the millennium, or thousand years during which the saints reign with Christ, to lead any soul to believe that a glorious reign of righteousness is to be inaugurated in the earth, the world become converted, and sin cease because the devil is chained up with an iron chain. If that

[1]Rev. 20:4. [2]Rev. 21:1-5.

sort of chaining of the devil would cause a cessation of sin, why has not God, who is all-powerful, chained him long ago? Ah, no; he is chained in the void and desolate wilderness of this world because he has entirely lost his influence in heaven and the numberless worlds on high, and those whom he could influence here have either destroyed themselves or been stricken to death by the presence of a holy God. As soon as the wicked dead, those who served the cause of Satan during life, are raised, immediately his chains are loosed, and he goes out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." But he fails in his purpose, the government of God has been fully vindicated; and the devil, sin, and sinners, are destroyed from the universe, never again to mar its perfect bliss.

So much for the millennium. There might be more said and many more Scriptures cited, but these will be sufficient for our present purpose; and we trust that the reader will search the Book of God further for himself for the truth on these lines.

But the idea of progression is not without foundation in Scripture. The Bible does reveal progress through the history of human events; not a progress of the whole race toward an ideal, but progress in the development of character and toward the perfection of the purpose of the infinite God. As we have already seen, the controversy between good and evil which is waged here on this little planet, earth, began in heaven, and the worlds on high are intensely interested in its outcome. The integrity of the government of the God of Love is at stake: it is being proved whether the charge of tyranny which Lucifer brought against his Creator is true or false. At the cruci-

fixion of Christ Satan fully manifested the baseness of his own character, proved to what lengths he would go, and forever sealed his own doom. But still God could not arbitrarily interfere and bring the reign of sin to a close, terrible though it be. It was better for the eternal security and well-being of the universe that it be allowed to run its course, bring forth its fully ripened fruit, and thus fully demonstrate to all its hideous nature. Then, too, the wonderful grace, mercy and love of the Creator, and His abundant sufficiency for every emergency which sin could bring, must be fully manifested, and the efficacy of the plan of redemption to restore in men, from whom it has been almost wholly effaced, the image of God, must also be demonstrated. In other words, the controversy must continue till the ripened fruits of righteousness and the ripened fruits of sin are ready for the harvest. Therefore at the end of the world, which Jesus said is the harvest time,[1] there are developed two opposite extremes in the characters of men. They are represented by the wheat and the tares, in the parable of Christ, which both grow together till the harvest. He forbade His servants from pulling out the tares lest they should "root up also the wheat with them." At the harvest time the characteristics of both wheat and tares are fully developed and so manifest that all can distinguish the difference.

Instead of the race's approaching a time when unity and harmony will prevail, it is even now nearing the harvest time, when two opposite extremes in character will be revealed. The time of the "latter rain" mentioned in scripture is here when the Spirit of God is to be poured out upon "all flesh." This latter rain hastens the ripening of the characters of men, and one class are prepared to look

[1]Matt. 13:39.

upon the face of their Redeemer when He comes in all His glory and say: "Lo, this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation,"[2] while those of another class, who have fully abandoned righteousness, are stricken with terror when they see the sign of the Son of man coming in the clouds of heaven and cry "to the mountains and rocks: Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."[3]

"Sin, when it is finished, bringeth forth death."[4] It is self-destructive. The truth of this is to be fully demonstrated. Accordingly, when Christ descends from heaven in the clouds, He finds the whole earth drenched with blood and a reign of terror sweeping through the nations that will indeed make the French Revolution, in comparison, as "a tempest in a teapot." It will be fully manifested that, did not the hand of the Almighty intervene, there would no flesh be saved. "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened."[5] Note and compare these two scriptures: "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened and come up to the valley of Jehosaphat: for there will I sit to judge all

[2]Is. 25:9. [3]Rev. 6:16. [4]Jos. 1:15. [5]Matt. 24:21, 22.

the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full; the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of threshing [margin], for the day of the Lord is near in the valley of threshing. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.[4]

"And another angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."[1]

Who can fail to understand the import of these words? and who, in face of them, can continue to prophesy a bloodless revolution? Who does not perceive now "men's hearts failing them for fear and for looking after those things which are coming on the earth?"[2]

[4]Joel, 3:9-16. [1]Rev. 14:15-20. [2]Luke, 21:26.

"In the way of righteousness is life and in the pathway therof there is *no death.*"[3] This also is to be fully demonstrated in the experience of the saints of God in the impending crisis. These pass through the "time of trouble," through the plagues of the unmingled wrath of God upon a disobedient and wicked world, stand faultless before the Son of man at His appearing and are translated to heaven without tasting death.[4]

In past ages, the children of God have gone into the grave and will be saved through the resurrection. They lived up to what light they had, but did not obtain the complete victory over all the weaknesses of the flesh, and the merit of the righteousness of Christ avails for them; but under the blaze of the full light of truth which shines upon this generation, the children of God will attain to a higher standard, will perfect Christian character, and obtain victory over death itself. They will fully exemplify the character of Christ and stand perfected in Him before a holy God, when He comes. "The last enemy that shall be destroyed is death."[1] Enoch and Elijah obtained this victory in past ages.

Thus we perceive that the men of both classes, who are alive when Christ appears, have perfected character, those of the one have perfected satanic character, and those of the other have perfected Christ-like character. They have brought forth and fully manifested the perfected fruits of sin and righteousness, and then the work of harvest begins. "Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the

[3]Prov. 12:28.

[4]II Thes. 4:16, 17; I Cor. 15:51, 52; II Pet. 3:13, 14; Rev. 14:1-5.

[1]I Cor. 15:26.

early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."[2]

This truth gives us a clue to the understanding of many of the prophecies of the book of Revelation, that book which it behooves every man to read and consider just now. This book has a great deal to say about those who receive the seal of God, who have the Father's name written in their foreheads, and those who receive "the mark of the beast," "the name of the beast, or the number of his name." Evidently, then, the being sealed and having the Father's name written in the forehead refers to the perfection of Christian character. A seal is the last thing to be applied to a document, and signifies that it is entirely correct and perfect in every detail, fully completed; and an individual could not be said to have God's name written in his forehead unless he fully reflected the image of that holy character. And just so surely as being "sealed" means the perfection of Christian character, just so certainly does the receiving of "the mark of the beast," "the name of the beast, or the number of his name" signify the reaching of the boundary limit of the mercy of God on the part of the wicked, becoming fully identified with Satan in his war on heaven, and therefore forever doomed to "everlasting destruction from the presence of the Lord." The last warning message given to the world is against the worship of the beast and his image and the reception of his mark, and the most terrible judgment uttered in holy writ is pronounced against those who disregard this warning.[1]

Now, the beast and his image have such a connection with the final development of Socialism that we desire to consider them in order better to understand the future of

[2]James, 5:7, 8. [1]Rev. 14:9-14.

this great world movement. Let us notice first the prophecy which describes the beast and tells what he does:

"And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."[2]

Daniel also speaks of this same power in these words: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand for a time, and times, and the dividing of time."[3] Paul evidently refers to the same when he says: "Let no man deceive you by any means; for that day shall not come,

[2]Rev. 13:1-8. [3]Dan. 7:25.

except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."[1]

From this last scripture it is evident that this beast power is the result of the "falling away" from the simplicity of primitive Christianity and the working of the "mystery of iniquity." It has been generally agreed among Bible students that this beast is the papacy. It is not within the scope of this work to enter into the details of evidence upon this point. Let us notice briefly, however, the development of the apostasy from primitive Christianity that culminated in that mighty papal power which did literally "wear out the saints of the Most High."

Even in the days of the Apostles there is discernible a tendency among Christians to depart from the simplicity of faith and to substitute therefor dead works. Paul's whole letter to the Galatians is a warning and protest against that very thing, and the scripture, which we have just quoted above, shows how clearly he discerned the working of that subtle tendency. But despite warnings and counsel, the spirit of life gradually left the body of believers, and in its place were substituted ceremonies and mere formal services. As the love, which in the beginning cemented the whole church into a perfect brotherhood, departed, men were exalted to positions of authority over

[1]II Thes. 2:3-7.

others, and the church degenerated into a political body, organized very much after the order of the existing civil governments. The process of degeneration and decay continued till religion came to be a mere ceremonialism of dead works, performed for the sole purpose of appeasing the wrath of an offended God. Salvation under that system lay at the farther end of a long and tedious way through many painful scourgings and vigorous self-denials. Thus the religion of the God of love had become the religion of the devil himself. The exaltation of men to places of authority over the consciences of their fellows continued and grew more flagrant in its claims until the Bishop of Rome was proclaimed "vicar of Christ on earth," "defender of the faith," and "corrector of heretics." The church came in between man and his Maker and made herself His sponsor. She exalted herself above God, and claimed dominion over the conscience.

And as the church lost the power and presence of the Holy Spirit, the holy, sanctifying grace of Christ, she sought to ally herself with the power of the State. As she separated herself from that "grace of God which bringeth salvation," which renews the heart, and ennobles and sanctifies the character, she coveted the power of civil authority to enable her to demand formal compliance with her mandates. This she obtained, and to no moderate degree. The Pope of Rome came to be, not only spiritual head of the church, but supreme ruler over the nations. Before him kings bowed, and princes trembled at his word. Thus vested with the power of the civil magistrate, the church became the most despotic, cruel and unyielding tyrant that ever ruled in the affairs of men. Liberty and rights of conscience were wholly disregarded; men's minds were circumscribed; ignorance and superstition held humanity

chained to a system of dead works, and it was a matter of life or death to think out of certain prescribed lines. Under the iron hand of that despotic rule millions were put to death for their faith. Woe to the individual who dared to question the authority of the Pope, or the "faith" for which he stood.

This was the beast of whom it is written that the dragon, "that old serpent called the Devil and Satan," "gave him his power, and his seat, and great authority." Truly the history of the supremacy of the papacy is a record with which Satan must be well pleased. Well has it been said, "The noontide of the papacy was the world's moral midnight."

But when the darkness of that midnight was the most dense, the glorious light of the Reformation burst upon the world, and men were delivered from the thralldom of ignorance and sin. Again was published to a sin-burdened world the all-sufficient grace of Christ and the abundant efficacy of His righteousness. Men awoke from their death slumber. The earth was renewed by the showers of grace, as the rains of spring bring again the life which winter's chilling blast has withered.

Note that John says concerning the beast: "And I saw one of his heads as it were wounded to death."[1] Indeed a deadly wound was inflicted upon the papacy by the Reformation. She lost her influence over the minds and consciences of men, and the Pope himself, as a consequence, became a prisoner of the civil power.

Let us now consider the remainder of Revelation thirteen: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon. And he exerciseth all the power of the first beast

[1]Rev. 13:3.

before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name."[2]

Here is brought to view "another beast coming up out of the earth," which exercises all the power of the first beast, says, "to them that dwell on the earth that they should make an image to the beast," and has "power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." We have already considered the beast and understand that it was the final development of the apostasy from primitive Christianity. Here we are assured, not only that the deadly wound of the beast is healed, but also that a power develops which makes an image to the beast. An image is the exact likeness of an original, and the few verses that are written of this image reveal the fact that it follows exactly the same tactics as the original beast. She makes

[2]Rev. 13:11-17.

war to the death on all who refuse to worship the beast; she causes "the earth and them that dwell therein to worship the first beast whose deadly wound was healed," and decrees that "no man might buy or sell save he that had the mark, or the name of the beast or the number of his name." Thus it is clear that the beast and the image are identical in principle and practice.

The original beast was the final development of apostasy in the Christian Church, by which the spirit and power of Satan himself, the mystery of iniquity, were substituted for the Spirit and gentleness of Christ, the mystery of godliness. The image of the beast is the final development of the same sort of apostasy. In the sixteenth century God gave anew His gospel to men in its same original power and glory. Men were again brought into "fellowship with the Father and with his son, Jesus Christ."[1] Now again also has come apostasy, and we have the scriptural assurance that this present apostasy in the Protestant Church of to-day is to continue till it exercises all the power of the first and original apostasy, even to "cause that as many as would not worship the image of the beast should be killed."

We have already considered in the previous chapter the present apostate condition of the so-called Christian Church, and noted the fact that it is at present grasping after civil power, seeking alliance with the state. This course of separation from the power of God and of coveting civil authority is to continue until the church rules the world with an iron hand; and, in this, Apostate Protestantism and Roman Catholicism will be united in forcing upon all the worship of the beast and his image, and the receiving of his mark. And the worship of the beast is the worship of Satan himself, the reception of his mark is the taking

[1] I John, 1:3.

on of his likeness. The original apostasy developed into the very "mystery of iniquity"; the present apostasy becomes "Mystery; Babylon the great, the mother of harlots, and abominations of the earth."

Let us again note the expressions in this thirteenth chapter of Revelation which show how world-wide is the authority which the beast and his image exercise: "And *all the world* wondered after the beast." "And power was given unto him *over all kindreds and tongues and nations*." "And *all that dwell upon the earth* shall worship him whose names are not written in the book of the life of the Lamb slain from the foundation of the world." "And he causeth *the earth and them that dwell therein* to worship the first beast." "And he deceiveth *them that dwell on the earth*"; "saying to them that *dwell on the earth* that they should make an image to the beast which had a wound by the sword and did live, and he had power to give life unto the image of the beast that the image of the beast should both speak and cause that *as many as would not worship the image of the beast should be killed.* And he causeth *all, both small and great, rich and poor, free and bond,* to receive a mark in their right hand or in their foreheads, and that *no man might buy or sell* save he that had the mark, or the name of the beast or the number of his name." Here is brought to view a universal dominion, a power that can command "all that dwell upon the earth," one that commands the worship of all but those whose names are written in the Lamb's book of life; and *these* she seeks to destroy.

But just at present do we see anything that would lead us to believe that either Apostate Protestantism or Roman Catholicism would at any time in the near future be able to exercise such authority? True, we see them looking

toward the State, coveting its power and meddling in its affairs; but there is nothing just now which would cause any one to fear very greatly the encroachment of the church upon the powers of the State.

But what *do* we see? We see Socialism—Socialism the mighty world movement for universal dominion. We see her causing the biggest stir in the affairs of men that history records. She is the same throughout the world. All nations are permeated with her doctrines, and everywhere she is hailed as the deliverer from oppression. Think you that Socialism will have her day, soon die, and be forgotten? I tell you that because she champions "the cause of the poor," those oppressed by the greed of "capitalism" and promises retribution for the wrongs perpetrated upon the masses, she is destined to gain as universal favor as that oppression is universal. As a mighty avalanche Socialism has descended upon the world, and it is as impossible to hinder its mighty advance as it is to hinder the rising of the sun. She is destined to gain the day.

But here let us call attention to the fact that the ethics and philosophy of Socialism and Catholicism are identical, and that it is the insidious working of papal principles leavening the lump of Protestantism that has caused the latter's downfall. Protestantism is permeated with these same principles and for this reason Socialism will take her captive at its will.

As we have found in our investigation of Socialism's doctrine and principles, in every instance they are diametrically opposed to Christian principles. They are found to be as verily the mystery of iniquity as are those of that power which ruled the world in the dark ages. There is absolutely no harmony at all between the principles of Socialism and the principles of Christianity. But between

Socialism and Catholicism there is only this one difference: Socialism maintains that the voice of the *people* is the voice of God; Catholicism maintains that the voice of the *Pope* is the voice of God. Socialism seeks to make every individual amenable to the will of the *people*, the collectivity; Catholicism says that every man is amenable to the *Pope*. Both are absolutely wrong. Neither the voice of the people nor the voice of the Pope is the voice of God. The voice of God Himself alone is the voice of God, and men are amenable neither to the collectivity nor to the Pope, but to God Himself alone. And when either a Pope or the whole people, as "the collectivity," is put where God ought to be, Satan exults and the mystery of iniquity is put into active operation. Whether it is *one man*, or *the whole people*, in the place of God, the principle and practice are the same. It is simply *man* in the place of God: it is looking to *man* instead of to God, and the result can be nothing other than confusion, war, strife, tyranny, persecution, misery and death.

Socialism, according to its own claim, is "Christianity pure and simple," "the real living, breathing, moving and acting sermon on the mount," "the religion of the kingdom of heaven here," "the real religion of to-day." And yet the first article of its creed is "*I believe in* MEN." Here it is in their own words: "I believe in men. And I hold that to profess belief in God which does not involve the greatest possible belief in men is a contradiction in terms. *I hold that the very deepest foundation stone of anything worthy to be called religion is belief* IN MEN. *I stand on that foundation and with me stand all the men and women who belong to this social and industrial movement.* Perhaps some of us do not care to express our faith by using a word which has been the symbol of superstition and ignorance

and hate for untold centuries. Perhaps some of us feel that we do not need any of the distinctive words of the religion which has been, or that which is to-day, the greatest obstacle in the way of human progress. But there is no difference among us in this: We *believe in men*, and we are the only ones who do have much faith in men. It is because we believe in men that we believe in the worth and triumph of our cause. It is because we believe in men that we are in this cause at all. It is because we believe in men that we find in our movement an inspiration and a spring of joy and enthusiasm which cannot be matched on this earth or in all its history."[1]

Thus it is made perfectly clear that Socialism is *religion* —religion which puts *man* in God's place, even saying that *faith* in *man* is *"the very deepest foundation stone of anything worthy to be called religion."*

Now, when religion is enacted into civil statute and administered by the secular power, it becomes the wickedest thing that earth can know. Any kind of religion united with the State is nothing more nor less than tyranny itself. Religion is a matter of individual conscience, and it cannot possibly be made a matter of civil government without entirely defeating its very purpose. And when Socialism seeks to bring about the practice of "Christianity pure and simple" by power of civil enactment, it must inevitably fail of accomplishing anything other than again to put into active operation the mystery of iniquity.

When Socialism triumphs nothing else can happen but that "blood will flow in our streets and the night-rider's torch will light the heavens with its appalling glare." Then will be that "time of trouble such as never was since there

[1]Rev. Wm. Thurston Brown's "Real Religion of To-day," p. 7.

was a nation even to that same time."[1] Socialism will utterly fail to make good her promises. Instead of bringing a reign of peace, it will be a reign of terror. And Socialism's failure to "make good" will be the opportunity of the beast and his image. The church will then have a chance to try her hand at settling humanity's troubles. She, claiming that she can quiet the disturbed elements, will be given "power and strength," and will immediately make use of them by making war upon the saints "which keep the commandments of God, and have the testimony of Jesus Christ." She will claim that those who refuse to worship the beast or receive his mark, who refuse to accept the kingdom of men as the kingdom of God, are the ones who are responsible for all the trouble, and will "both speak and cause" that those who refuse him homage shall be killed. Like wicked Haman, in the days of Queen Esther, she will see in the company of commandment keepers a Mordecai in the gate. Or like King Ahab, in the days of Elijah, she will see in that company him "that troubleth Israel."

That this augury of the course of events is correct is further evidenced in the seventeenth chapter of Revelation. Let us notice a few verses: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. And he saith unto me, The waters which thou sawest where the whore sitteth, are peoples and multitudes and nations and tongues. And the ten horns which thou sawest upon the beast, these shall

[1]Dan. 12:1.

hate the whore, and shall make her desolate and naked and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfill his will and to agree and to give their kingdom unto the beast, until the words of God shall be fulfilled."[3]

It is not our purpose to enter into a thorough examination of this scripture, but there are just two expressions contained therein which are significant. Notice them: "These [the ten kings] *have one mind* and shall give their power and strength unto the beast." "For God hath put in their heart to fulfill his will, and *to agree,* and give their kingdom unto the beast, until the words of God shall be fulfilled."

Now, what one influence alone is there in the world which gives promise of bringing the nations to where they will "agree"—"have one mind"? Ah, none other than Socialism. Socialism does promise to do this very thing. She is causing the nations of the earth more concern than any other one thing to-day, and is destined to become the dominating force in them all. The oneness of the condition that everywhere exists gives rise to a oneness of the movement that seeks a redress of grievances. Socialism is that international movement which will bring to a fulfilment this prophecy that the nations "agree," "have one mind." And when they have one mind, what do they do? They "give their power and strength unto the beast."[2]

The reign of terror which will follow when the masses rise up, take matters into their own hands, and in their frenzied madness take vengeance upon the wealthy, will be international. Socialism's failure to bring peace and calm to earth's turmoil will then afford the world-church her opportunity. She will claim that she can settle the

[3]Rev. 17:12-18. [2]Rev. 17:13, 17.

world's troubles, and the nations, in their despair, will turn to the church and "give their kingdom unto the beast, until the words of God shall be fulfilled." Then shall the papacy again say: "I sit a queen, and am no widow and shall see no sorrow,"[1] and then again will she proceed against the saints, for it is written, "These [the nations dominated by the church] shall make war with the Lamb, and the Lamb shall overcome them for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful."[2]

But the church will also fail to "make good," and then the nations turn upon her to give unto her the cup of the wrath of Almighty God,[3] as it is written: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."[4]

The scriptural indication that Socialism will bring the nations to where they "agree" does not imply that they will unite under one government or administration, but all will " have one mind" about turning to Socialism for salvation from the tyranny and oppression of the God, Mammon. The spirit of confederation and combine which characterizes this age presages this very thing. Socialism is the only logical outcome of this tendency. And when they so utterly fail of finding that hoped-for deliverance in Socialism, all then most naturally turn to the church. But she proves of no saving efficacy. The turmoil only increases, and finally the nations turn upon the world-church of the great apostasies and visit upon her the most terrible retribution recorded in the Bible. But the *last* act of the great world-drama is the great battle of Armageddon, in the inevitable world-war between the nations which brings to a termina-

[1]Rev. 18:7. [2]Rev. 17:14. [3]Rev. 18. [4]Rev. 17:16.

tion the awful history of this earth and the coming of the Son of Man.

These scriptural phophecies indicate a condition of affairs identical with that which existed during the French Revolution: first one faction and then another gaining a predominant influence in a frenzied effort to rid society of offenders, till the earth is drenched with blood. "And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened."[1] Christ, the Lord, who was crucified for men, appears in the clouds of heaven. He thrusts in His sickle on the earth, and the harvest of the earth is reaped. The wheat He gathers into His garner, but the chaff is given to the destroying flame.[2]

Let us now give our attention to one other Bible prophecy which has a direct application to the Socialist movement. The Apostle James writes: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."[3]

How vividly the Apostle has portrayed the present con-

[1]Matt. 24:22.
[2]Luke, 3:17; Rev. 14:15-20.
[3]James, 5:1-6.

dition. Wealth has been heaped together mountain high: gold and silver have been piled up in great vaults to rust and canker, while the hire of the laborer is kept back by fraud. He has not reaped the full benefit of his toil. A large proportion of it has been hoarded up to pamper the greed and fleshly lusts of a few. Never before in the world's history has there been such immense heaps of wealth. Never before have men been enabled to amass such ponderous fortunes. Wonderfully improved methods and machinery have multiplied by many times man's capacity for production, and this has afforded opportunity for the greediness of human nature to manifest itself by a few men, through control of improved machinery, taking to themselves the multiplied products of the labor of the many. So, although the present generation has had bestowed upon it with a lavish hand abundance of increased blessings, conveniences, luxuries, privileges and possibilities above what our forefathers enjoyed, yet these have added none to our content of mind or real happiness. The popular discontent is ever increasing. A few have been able to surround themselves with more than heart could wish of material benefit; the many have reaped a great good above what former generations enjoyed; but with all the multiplied benefits, there has not come a proportionate lessening of toil nor a cessation of poverty. Men's greediness has kept pace with the advance in science and invention, and that greed it is which has sapped from the heart of humanity all the real good which such an advance ought to afford. There is to-day no more real content and happiness than in former times when every family produced its own wool and flax, manufactured its own clothing, reaped its own fields with a sickle, and never even dreamed of such things as harvesters, threshing machines, telephones, tele-

graphs, talking machines and a thousand other present-day conveniences. It is not material benefit that brings happiness. Deep-rooted selfishness exists in human nature which robs the soul of contentment, irrespective of material environment. This selfishness has been afforded only increased opportunity by the advancement in knowledge and invention. Men have taken advantage of the benefits bestowed with lavish hand by a loving Creator, and hoggishly sought to get their arms around all at the expense of their fellows.

There has developed the identical conditions in society to-day that existed in former civilizations just prior to their overthrow. And just as these conditions have spelled ruin in the past, so do they spell ruin for the present. The Apostle James assures us of this fact. He says, "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

Who cannot discern in the not far distant future the coming of a terrible scourge upon the rich? Who does not perceive the increasing popular discontent and realize that the tide in the direction of open revolt against the oppression of monopoly is already so strong that nothing can hope to stay its advance? As surely as the above scripture is true, just so surely may we expect that the terrible atrocities, which corporate greed has perpetrated upon society, will return upon the heads of the perpetrators, in the form of judgment from the Almighty. The cries of the laborers whose hire has been kept back by fraud enter the ears of the Lord of sabaoth. He who gave His only begotten Son for the salvation of men is not unmindful of human suffer-

ing. He measures every tear and weighs every heartache. His heart is touched by human woe. He does not forget one injustice, and has decreed that every man shall himself suffer what he has caused others to suffer. Think not that the terrible record of robbery, injustice and crime, which has been made by wealth in the name of business, in defiance of law, and under the protection of bought executors of law, shall escape the eye of God. A time of reckoning is coming, a time when the justice which has been long deferred, will be visited without mercy upon the heads of those who have so long acted as though God had forsaken the earth, and they could transgress with impunity. Their cup of iniquity is almost filled to the brim: soon they must drink to the dregs that cup of wrath which they have been storing up for themselves these many years. The fruit of their own doing will return upon their own heads, for "whatsoever a man soweth that shall he also reap."

And Socialism is the scourge in the hands of God, wherewith He will punish those who have defrauded the laborer of his hire. The education that Socialists are giving the populace will not be without fruit. Its literature, which is being scattered like the leaves of autumn, is educating the masses to a keen sense of their grievances. Some day not far distant the fruit of all this will be manifest when the masses arise, and then woe be to those who are even suspected of being men of wealth. Then shall we behold a vivid fulfilment of the first verses of the fifth chapter of James and verses 6-8 of the second chapter of Habbakkuk. Then, when too late, will men throw their gold and silver to the moles and bats,[1] and hate it in a measure proportionate to the love which they now manifest for it. The education which Socialists are now giving to the people is

[1] Is. 2:20.

destined to produce a harvest far different from what they suspect.[2]

Reader, be you rich or poor, now is the time to flee to the refuge, now is the time to seek shelter, for the overflowing scourge is to pass through the land. "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth."[3]

Let me point you to the "exceeding great and precious" promises that are for the soul who just now makes the God of heaven his refuge: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against

[2]See Habbakkuk, 2:5-14. [3]Is. 28:21, 22.

a stone. Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. He shall call upon me and I will answer him. I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation."[1]

The Apostle James has not left us in darkness as to the outcome. Immediately following the verses which we have already quoted, concerning the oppression of the poor and the misery that is in store for the rich, he says: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."[2]

These words speak volumes of hope for every soul. The midnight darkness that is just ahead is to be followed by the bursting forth of the glorious day of the coming of the Son of Man, and the consummation of the Christian's hope. Were it not for that hope, who would care to live through that time of trouble and anguish which is in store for the race? But with that hope burning brightly upon the heart, and the assurance, which we have just read from the Psalms, crowning the life, there is a realization that God will provide abundant sufficiency for His own and the soul is made brave to gird for the struggle. I do not mean by this that the Christian is to take sides in this class conflict. He will, however, be called upon to endure an extreme test. His is the good fight of faith, which is to manifest before men the spirit and gentleness of Christ, during

[1]Ps. 91. [2]Jas. 5:7, 8.

the time when the world, as never before, has given itself over to do the works of Satan. Let every soul *now* seek earnestly to cherish the lessons of faith which will prepare him to draw from God's abundant storehouse the grace which will enable him to "withstand in the evil day, and having done all to stand."[1]

[1] Eph. 6:13.

CHAPTER XV[1]

FEDERATION VS. LIFE UNION

In view of the fact that we have laid special emphasis upon the rights, privileges and responsibilities of the individual, some may get the impression that we are seeking to do away with unity, and are advocating a radical individualism. For this reason a few words on true Christian unity may not be out of place here.

As we have already observed, Socialism contemplates a perfected scheme of organization which is to include every branch of human activity. According to its philosophy, the spirit of confederation and monopoly is only an indication of the approach of the attainment of its ideal. The advantages of monopoly are pointed to as examples of the advantages which will prevail when a perfected monopoly of the whole becomes a realization. The *principle* of monopoly, we are told, is right. The only reason it does not bring peace and prosperity now is because its advantages are reaped by the few instead of being secured to all by means of a giant monopoly of the whole. The generally accepted theory of the millennium only adds plausibility to the Socialist contention, and the present policy of the

[1]This chapter was written after the remainder of the manuscript had gone to the publisher. This will explain the mention therein of even later developments than any referred to in the Appendix.

churches, as is manifest in their course of federation, is in perfect keeping with the idea that the present craze for organization is an indication of the unity that is prevailing and an omen of the speedy triumph of the kingdom of God when it will be ushered in on the wings of popular sentiment and approval.

But as we have observed hitherto, the spirit of combine in the industrial world is an indication of the departure from individual integrity and regard for principle, and the spirit of federation in the religious realm is an indication of the withering of individual piety. Let us now note the difference between true Christian unity and the unity which is secured by federation.

Jesus prayed for His followers, "that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one, even as we are one: I in them and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."[1]

What a wonderful prayer! and in the prayer, what a wonderful promise! A prayer for and a promise of unity among men that is even as the unity between God and His only begotten Son! Surely this is one of the greatest and most glorious possibilities within the grasp of men. What is the basis upon which this unity is to be effected?

The same prayer of Christ gives the answer: "Sanctify them through Thy truth; Thy word is truth. . . . For their sakes I sanctify myself that they also might be sanctified through the truth."[2] Sanctification, harmony with God, is the only true basis for unity among men. To be

[1]John, 17:21-23. [2]John, 17:17-19.

at one with God is to be in harmony with every true relation in the universe. To be sanctified is to know God; to know God is to love; and love binds men's hearts together in inseparable union.

Now, sanctification is purely a matter of one's personal and individual relation with God. It is the result of personal and individual faith in Christ. I cannot exercise that faith for you; neither can you exercise that faith for me: but when you exercise that faith for yourself, and I exercise that faith for myself, we both become one, for faith connects us with the mighty current of God's love which makes us one. By the exercise of faith men come in touch, through the Holy Spirit, with God's own life, the true spiritual life, which is eternal life; and it is life only which produces true unity and organization. It is life which gathers together the elements from the soil and atmosphere and combines them properly to produce the beautiful lily, perfectly organized and wonderful in its symmetry. It is life which takes the food element from what we eat and drink and associates them together to form the human body, marvelous in its organization and capabilities.

I quote here the words of Mr. Alonzo T. Jones on this subject of Christian Unity:

"Christian unity is unity not *from* the divine Spirit, nor thus *by* the divine Spirit; but is 'the unity of the Spirit' *Himself*. Christian unity is not a unity derived *by* people *from* the divine Spirit, nor primarily *caused* among people *by* the divine Spirit. It is the unity of the Spirit Himself; it is known only *in* the Spirit; and is *obtained* by believers in the receiving, and being possessed of, the Holy Spirit Himself.

"Christian unity is far more than union among Chris-

tians. It is far more than even the union of *all* Christians. Christian unity is nothing less, and nothing else, than the *divine unity itself,* possessing Christians. . . . Christian unity 'is not a unity of brotherhood' even: It is far more than that: for Jesus prayed 'that they all may be one'—*not* as James and John are or may be one—*not* as Andrew and Peter are or may be one, BUT—*'as thou, Father,* art in *Me* and *I* in *Thee,* that *they* may be *one* IN US'. 'That *they* may be *one, even as* WE *are one.' 'I* in *them,* and *thou* in *me,* that *they* may be made perfect *in One.'*

"Christian unity then is nothing less and nothing else than the divine unity itself, *as that unity is in the very Godhead.* The unity of the Godhead is the unity of Spirit, *in* the Spirit; for the Godhead is only Spirit. And all who 'have been made to drink into this one Spirit', of the 'one Lord', through the 'one faith' of the one Christ, and of the 'one God and Father of all', and are possessed of this 'one Spirit', and 'live' and 'walk' 'in the Spirit',—all these are one in Him and with Him in the very 'unity of the Spirit', which is the divine unity itself.

"This is further shown in the words of the Scripture defining Christian fellowship: 'That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ. . . . This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with him and walk in darkness we lie and do not the truth: but if we walk in the light *as He* is in the light we *have fellowship* one *with another.'*[1]

"By this Scripture it is plain that Christian fellowship is

[1] I John 1:3-7.

not primarily fellowship with *one another;* but fellowship *with the Father* and *with the Son*: and *then* fellowship with one another as *the consequence* of this fellowship with the Father and the Son. It is only when Christians 'walk in the light *as He is in the light*', that 'we have fellowship one with another.' That Light is God. Walking in the Light is walking in God. Thus we have fellowship *with Him*: and having fellowship *with Him* we *have it* with *one another.* And this Life and Light is 'declared', so that, having the Life and walking in the Light we may have fellowship *with Him;* and *this* in order that we may have fellowship *with those* whose 'fellowship is' truly and primarily, 'with the Father and with His Son Jesus Christ.'

"That and that alone is Christian unity. And all so-called unity of federation, confederation, organization, and association, accomplished even by Christians, is of only human contrivance, is only a hollow sham, is a sheer counterfeit, and never Christian unity at all.

"All who are of this unity *are* one. They are one already by the very virtue of the divine unity itself; and they need no federations, confederations, organizations, nor associations in order that they *may be* one. They are all one already; and all such contrivances—as these are only the open confession that they have not the real unity *of* the Spirit and *in* the Spirit—the divine unity; and they must go about to supply the lack by constructing a mere human, political and worldly 'unity'.

"All who are of this true, this divine, unity *are* one. They do not have to feel around to see whether it is so. It *is* so already, and they know it: they know it by the Spirit of Him in whom alone unity is found. And among all these 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we *are*

all *one* in Christ Jesus': 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ *is* all, and *in* all': and 'the one God the Father of all is over and through all and in you all': with 'the Son also Himself subject' unto God even the Father, 'that God may be *all* in *all*.'[1]

"That is Christian unity and nothing else is. And *this* is only the revelation of 'the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in One all things in Christ, both which are in heaven and which are in earth; even *in Him*.'"[2]

The human body is used in holy writ as a likeness of the spiritual organization, the Church of Christ, which God is perfecting in the world. Let us note one scripture on this point:

"For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no

[1] I Cor. 15:28. [2] Eph. 1:9, 10.

need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary: and those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular."[1]

This is an illustration worthy of much meditation. It shows how perfectly Christ has united His saints to Himself and to one another; how dependent they are upon Him for life and direction; how dependent He is upon them for the accomplishment of His purposes in the world; how independent they are of one another, yet dependent one on the other, but only as that dependence is upon Christ. There are whole volumes worth considering here, but we will have to content ourselves with only a brief notice of a few points.

It is plainly evident that it is God Himself who organizes the body of Christ, which is His church. No individual member has anything to do with the organization of this body, excepting simply to be willing to be used in the place the Organizer sees fit. All he can possibly do is to be as the clay in the hands of the potter.

It is also evident that Christ is the head of the spiritual body, for we read that God "gave him to be the head over

[1] I Cor. 12:12-27.

all things to the Church, which is his body, the fullness of him that filleth all in all."[1] Now the head is the governing or ruling power in the body. Every individual member is controlled by the head through the nervous system. The harmonious action of the members depends only upon the proper communication of, and perfect obedience to, the directions given by the head. Even so it is in the Church of Christ, "which is his body, the fullness of him that filleth all in all." God has placed every individual member in His church in direct communication with Christ, the Head, through the Holy Spirit. It is only as this truth is recognized, accepted and acted upon that unity prevails among the professors of the religion of Christ. When Jesus went away He gave His disciples a promise of the Comforter who should abide with them, with each individual; and He further assured them that, "when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of himself, but whatsoever He shall hear that shall He speak, and He will show you things to come. He shall glorify me for He shall receive of mine and shall show it unto you."[2] The Spirit does not speak of himself because He is only the medium of communication between the Head and the members. He takes of the things of God and communicates them to the individual believer. This He does more effectively than even Christ Himself could do in the flesh, because He is Spirit, and not only dwells with, but also abides in, every individual Christian. Therefore it was expedient that Christ depart from the world and send the Comforter.

Thus God has made Himself responsible for the perfect guidance into all truth of every soul that will trust Him. This He has engaged to do through the agency of the Holy

[1]Eph. 1:22, 23. [2]John, 16:13, 14.

Spirit, or Comforter, who is given "to them that obey Him," "for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."[1]

Then in this, the divine plan of unity, where is there place left for one man to tell another how he should serve the Lord or what he should believe? Or where is there place for a few men, or many, to get together to resolve and legislate about how one another or some one else should serve the Lord, or what they or he should believe? How preposterous it would be (if the reader will allow his imagination to picture such a contingency for sake of illustration) for the fingers of the physical organization to ignore their means of communication with the head, and begin to counsel between and among themselves about what, how or when they should do! Suppose all the members of the body should adopt such a policy; would unanimity of action or purpose result? Indeed a veritable babel of confusion is the only possible result that could follow such a course. As with the physical body, so with the spiritual body of Christ, which is His church; the secret of harmonious and effective action on the part of its members lies in the individual recognition of the means of communication with the Head, together with a cheerful compliance with the messages received thereby.

Just here is where failure has blotted the record page of the history of God's professed people all down through the centuries. They have been wont to look to and trust in one another, rather than the Lord. When the Israelites were delivered from Egyptian bondage, "with a mighty hand and with an outstretched arm," the Lord sought to come near to His people, and descended upon Mount Sinai

[1]Acts, 5:32; 2:39.

wrapped in cloudy pillar of fire where He spoke to them with audible voice the words of His great law: "And all the people perceived the thunderings and the lightnings and the voice of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood afar off. And they said unto Moses, Speak thou with us and we will hear, but let not God speak with us lest we die."[1] Poor, deluded souls! The veil of sin was still upon their hearts, and for this reason they judged God to be altogether such an one as themselves, and entreated that His words, which are the words of life, should not be spoken to them any more. They desired Him to remain at a distance and communicate to them through Moses. They were very zealous, however, and said, "All that the Lord hath said will we do and be obedient,"[2] but it is very evident that they had no true conception of obedience to God, for He was to them One to be feared. Therefore their obedience was from fear rather than love.

Fear to come into the presence of God, the desire to put Him at a distance and have some one else, who is supposed to be holy, to intervene is characteristic of human nature. For this reason men have always been wont to set up over themselves priests to tell them *about* God, while but comparatively few have been willing to know Him for themselves. And because men have been more willing to listen to what some one else tells them *about* God, than they have to come into the presence of their Redeemer, there to learn of Him for themselves, a great proportion of the professed service to God always has been formal; there has ever been much occasion for the exaltation of men to places of authority over their brethren, and confusion has reigned on every hand.

[1]Ex. 20:18, 19, A. R. V. [2]Ex. 24:7.

Failure has marked the course of this old covenant system from the very first. God knew from the beginning it could not succeed, and He instituted it only because the people insisted on it, and to give them abundant opportunity to prove to themselves that their best endeavor could be only failure. Thus led by bitter experience to acknowledge their helplessness, and that their own righteousness was but filthy rags, they would be in position to accept all the free gifts included in God's salvation.

The Jews as a nation never attained to a knowledge of God. They trusted more and more to their ceremonies, and went on from bad to worse till the Lord found it necessary to sweep out of existence their whole system of religious services. Although priest and prophet were continually telling the people *about* God in "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," they were never able to impart to one soul a complete experience, the experience of really knowing God.

And so, "finding fault with them" in the "first covenant," God made promise of a "time of reformation" in these words:

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people. And *they shall not teach every man his*

neighbor and every man his brother, saying, Know the Lord; for all shall know Me from the least to the greatest. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more."[1]

This "time of reformation" came to the *world* when the angels announced to the shepherds of Bethlehem, "Peace on earth, good will toward men," and Christ "appeared to put away sin by the sacrifice of himself," "the one sacrifice for sins forever." That time comes to the *individual* when there dawns upon his consciousness a realization of the fact that his sins are purged, have been put away forever, and he need not longer fear the presence of God, but may come boldly unto the throne of grace, there to obtain mercy and find grace to help in time of need—when the Holy Ghost speaks rest, peace and assurance to the inmost soul, and a realization of the sweetness of that "fellowship with the Father and with His Son Jesus Christ" begins to dawn upon the mind and heart.

The new covenant message, the gospel message of uttermost salvation, which sweeps away the rubbish of ceremonies and ordinances and all sources of human dependence, which are always wont to insinuate themselves in between the soul and God; the message which brings men into direct contact with the life Giver, is the message which was given to the world by Jesus and His Apostles. It was a message which, though spoken by "unlearned and ignorant men," stirred the world and caused life and hope to spring up in thousands of human breasts hitherto well-nigh to the border-line of despair. The world has never since witnessed (excepting, perhaps, to a large degree during the sixteenth century) so mighty (and mighty because

[1]Heb. 8:8-12. The reader is asked to read the whole of the book of Hebrews in this connection.

genuine) a religious reformation as occurred in the early years of the Christian era.

We read of the disciples of that time, "And all that believed were together and *had all things common.* . . . And they, continuing daily with *one accord* in the temple, and breaking bread from house to house, did eat their meat with gladness and *singleness of heart;* praising God and having favor with all the people." "And the multitude of them that believed were *of one heart and of one soul;* neither said any of them that aught of the things which he possessed was his own, but they had all things common. And *with great power* gave the Apostles witness of the resurrection of the Lord Jesus and great grace was upon them all."[1]

What was the secret of that wonderful unity and marvelous power? Was it because the believers, convened in general meeting, had, by large majority vote, effected a "strong federation," each agreeing to submit his will to that of the collectivity? Was it because they had, in formal resolve and by compact and agreement, decided to pool their interests and abide by the decisions of the majority? Was it because they had set up over themselves some capable leaders who possessed great powers of logic and oratory by which they could convince the most obstinate of the correctness of their position?

Ah, no! it was nothing of this. But instead, it was because the glory of man's wisdom and efforts had been laid in the dust, and the Holy Spirit was recognized in his place as guide and director of the Church of Christ. The book of Acts is a record of marvelous, direct and continuous providences of God in response to the faith of those who had consented to renounce world wisdom and let the

[1]Acts, 2:44-47; 4:32, 33.

Holy Spirit have His way with them. We do not read here of any "General Assembly," "General Conference," or central government of any kind which directed the Gospel work of those days. We do not read that Paul was superintendent of the field of Asia Minor, nor that Peter was "at the head of the work" in the home field. No, but very frequently in the record we do read such expressions as the following: "The angel of the Lord . . . said, Go, stand and speak in the temple"; "The Angel of the Lord spake unto Philip"; "The Spirit caught away Philip"; "The Holy Ghost said, Separate me Barnabas and Saul"; etc., etc. The Spirit of the Lord acted as the sole director of each individual, and oh, how wonderfully it simplified things! There was no putting of men into positions of authority above their brethren. There was no need of any cumbrous machinery or centralized authority. The Spirit was in every place, with every individual believer, directing him independently of his brethren. No man was cumbered with a heavy burden of directing or superintending a number of workers under him; but all the responsibility any one carried was to follow the convictions the Holy Spirit put into his own heart. And the blessed result of thus letting the Holy Spirit have His own way with each soul; the result of every soul leaving every other soul with the Lord, to be led and guided by the Lord, was unity—"the unity of the Spirit," and not only unity but perfect liberty also, for "where the Spirit of the Lord is, there is liberty." The Spirit divides "to every man severally as he will," and so long as every man follows the leading of the Spirit, there is perfect concord of action. Thus is made plain the necessity of a living connection by personal faith with the living Christ on the part of every individual Christian.

But when men get the idea that it is their prerogative to tell others what they should believe or how they should serve the Lord, or when others believe that God has stationed over them one man or many to tell them what to believe or how to serve the Lord, then there is confusion and every evil work. This evil tendency began to manifest itself in the Christian Church even in New Testament times. Paul wrote the Corinthians, "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?" These brethren had begun to look to the Apostles in place of God, and Paul reminds them that in so doing they were manifesting the fleshly nature, the same old carnal mind which seeks to hold God at a distance. This falling away became more and more manifest in later centuries as men were exalted to positions of ecclesiastical authority above their brethren, and machinery of human organization usurped the place of the Holy Spirit.

And since the days of the Reformation, when Luther proclaimed "his doctrine of individual responsibility," and God's people were again shaken from human dependence, the same falling away has been manifest. One says, "I am of Luther"; another, "I am of Wesley"; still another, "I am of Campbell," thus limiting the truth of God and binding themselves about by creeds till confusion fills the world, and many are led to question the genuineness of the Christian religion. There is no doubt that the Lord has wrought with and for the different denominations which profess the Christian faith, as He wrought with and for Israel of old, but it is plainly manifest that perfection will never be reached and unity prevail under present plans and methods, any more than it could have been reached under the Aaronic priesthood. Although living under the new covenant dispensation and after the descent of the Holy Spirit, it is plainly

evident that the most of God's professed people are still "under tutors and governors" "in bondage under the elements of the world," enjoying but a meager portion of the "unsearchable riches of Christ," because they do not dare to claim their inheritance as the children of the Most High.

And as the time hastens on apace when God's people will have to stand "without fault" and perfectly united in the presence of Jesus when He appears the second time, He is now calling to all who will to come out of this Babylon of confusion. The time has come for another reformation, for the outpouring of the "latter rain," and the renewing of Pentecostal blessings. These will come as men cease dictating to one another concerning faith or practice, and looking to one another or to some organization for light and truth, and give the Holy Spirit His place in the life. Then let every soul who names the name of Christ cease trying to tell his brother what he should believe or do, or looking to his brethren to tell him what he should believe or do; and let him look to the Lord, and with confidence expect the Holy Spirit to guide him into all the truth. Then let him follow fearlessly the convictions the Lord seals upon the conscience, granting his brother full liberty to do likewise, and when the way is thus freely opened for the Holy Spirit to have His way, He will lead His people into perfect unity and harmony. Oh, may the Lord raise up speedily a company of saints who thus let the Holy Spirit have His way with one another, that the prayer of Christ may be answered, and the world be again lightened with the glory of God's message of salvation.

Now, this truth of individual freedom and liberty in religion is identical in principle with what Mr. Bryan styles "free competition" in the realm of economics. He has called the attention of the Socialists to the fact that it is

beyond human wisdom properly to adjust the rewards of society. He says that the adoption of a policy of "free competition" is the only way by which every man can be made secure of receiving from society all that he produces for society. To this the Socialists make reply thus:

"Just what Mr. Bryan means by saying that man cannot adjust the rewards of society while free competition can is not clear. It would seem from the statement that free competition is some splendid supernatural entity, the power of which transcends that of man or society. But what is competition in reality but a relation which men bear one to the other? Is it not a fact that either under competition or out of it, it is man who adjusts the rewards of society? Man adjusts the material rewards of man whether under competition or under co-operation."[1]

These words "competition" and "coöperation" are somewhat misleading and make the above to sound quite plausible, but let us look beneath the surface and see what is the *principle* at stake.

Under "free competition" every man is given full and complete liberty to meet the standard of his own individual conscience in all his dealings. He is left perfectly free to set the price on his own labor, and if he is conscientious and society is composed of a majority of conscientious individuals, there will be no trouble about adjustment of rewards. Then the man who is not conscientious, who asks more from society than what his services to society are worth, will have to meet the standard of conscience, and he will be the only one who is in any sense *forced* to accept other than his own price. There will be found but little grounds for disagreement between the individual and so-

[1] *Appeal to Reason*, Dec. 19, 1908.

ciety where both are honest. It is the disposition to get something for nothing that causes all the trouble.

Now, it is none other than God, the great Judge of all, who speaks to men through the conscience, and, hence, under "free competition," where every individual has full liberty to meet the standard of his own conscience, in deed and in truth a "splendid supernatural Entity, the power of which transcends that of man or society," is given opportunity to adjust the rewards of society. As in the realm of religion, when men are left free to be led of the Spirit, unity prevails; so in economics, when the way is opened for conscience to dictate individual duty, there will not be much quarreling over society's rewards.

But, of course, where society is not composed of a majority of conscientious individuals, but is made up largely of those who want more from society than what their services to society are worth, then individuals cannot be given full rein, but must be held in by bit and bridle and their liberties prescribed. Just here is found the reason why the people are unwilling to trust themselves to the principle of "free competition," and are seeking some arbitrary means of adjusting society's rewards. They have surrendered their integrity, and in so doing yielded their liberty. Only a despotism can succeed in governing a nation of despots. "Free competition," like popular government, and individual liberty in religion, is an experiment upon the hearts of men. It puts every man on his honor before God, there to stand or fall according to his own moral worth.

But under "coöperation" (which, in the sense that Socialists speak of it, is not coöperation, but a submission of the individual will to that of the collectivity) there is no possibility of "fixing responsibility." The collectivity

is responsible for everything. But who is the collectivity? Under such a system, as under the prevailing system of religious organization, responsibilities which rightly belong to the individual would be handed over to some one or more "higher up." Heavy burdens of delegated responsibility would rest on a few that should be distributed among the many, and society would constitute a cumbrous machine. Society's rewards, the regulation of which does not rightly come within the province of civil government, would be adjusted by arbitrary decision, for individual choice in the matter would be eliminated. Thus it is plain that "coöperation" and monopoly (and federation in the realm of religion) are identical in principle and philosophy.

It is a significant fact that in the election of November, 1908, the only candidate for the Presidency who opposed monopoly on *principle* was overwhelmingly defeated. The people were unwilling to trust themselves to a policy of "free competition," and it would seem that this principle could scarcely dare again to lift its head for recognition. The contention has ceased to be one over principle and henceforward will be only one of might. That there is an economic advantage in monopoly seems to have been accepted, and it only remains to be determined who shall reap the advantage—the few or the many. The battle from this on must be between the moneyed interests and Socialism. We await with interest the next act in this great world drama.

CHAPTER XVI

CONCLUSION.

In the preceding pages the writer has endeavored to make an unbiased comparison of the principles and promises of Socialism with the teachings of Scripture and principles of Christianity. In doing so he has thought to question no man's sincerity nor malign any one's motives. He recognizes the fact that a man can be sincere in the advocacy of a wrong principle, and that God, the righteous Judge, weighs men according to the sincerity of the heart's purpose.

There is no questioning the fact that the evils which Socialism aims to remedy are real evils—terrible evils. As she has truly charged, the god of Mammon is supreme. He raises his scepter and all the world bows in obedience to his word. As a result of his cruel reign, misery and suffering everywhere abound, while some are giving costly banquets to dogs and other brutes, and spending fortunes in displays that profit nothing. The inhumanity of man toward man astounds the universe. God only knows how terrible the situation really is. Socialists have painted many a vivid picture of the scene, and we do not know that we can charge them with overdrawing the real condition.

There is no questioning the fact that the cause of Socialism is championed by many large-hearted, noble-purposed

men, who fully believe that therein is the remedy for humanity's ills. Not long since the writer listened to a Socialist speaker, who, during the course of his remarks, called our attention to the fact that it is the ambition of young men of the present day to get an education which raises them above their class—puts them above their fellows into an easy way of making money. Then he proceeded to appeal to our better nature by showing how much more worthy and ennobling it is for a youth to be possessed of an ambition to elevate the condition of his class, to raise the standard of living for the many of his fellows, instead of for himself alone. I dared not question that such is the ambition which inspires that young man, and that he is wholehearted and sincere in it. It is a most worthy purpose, and the enthusiasm and spirit which he put into his words revealed very plainly that he thoroughly believed Socialism to be the means whereby his fellows can be elevated. No doubt there are thousands just as sincere and just as enthusiastic in their advocacy of Socialism. But in spite of the fact that the evils which they aim to remedy are real evils and that many of them are learned, sincere, noble-purposed men; for reasons already made plain, we must most seriously question Socialism as a means to the most worthy end sought.

In fact, upon plain evidence from the teaching of Scripture, and the manifest workings of the doctrine of Socialism, we have been forced to conclude that Socialism is anti-christian and one of the greatest deceptions of the age, because on every count we have found its principles to be the direct opposite of the principles of truth and Christianity as revealed in the Scripture: because it abolishes the character-test and seeks to establish a world-brotherhood upon other foundation than integrity to principle in the lives

of men: because it seeks to establish such a brotherhood by means of force, when it is an undisputable truth that man was created a free moral agent, a spiritual being, and nothing but the constraint of love can succeed in governing him: because it eliminates the necessity for the sacrifice of Christ and proclaims the ability of man to save himself from the conditions which sin has brought upon the world: because it proclaims a message of "peace and safety" when sudden destruction like a whirlwind is coming upon all the land: because it has thus left God, the Creator, out of its reckoning and proposes to solve the problems of humanity according to plans which are of no higher source than the fallible reasoning of human minds.

As we said in the beginning, Socialism, because of the comprehensiveness of its claims, because it promises to do for the race all that the Gospel of Jesus Christ is intended to do, is either to be espoused by Christian people as the essence of that Gospel or shunned as a counterfeit and one of the greatest deceptions of modern times. A careful investigation of its fundamental doctrines proves beyond question that it has nothing in common with Christianity, that its principles are diametrically opposed to Christian principles—the right of individuality and of conscience, the supremacy of love, the authenticity of the Scriptures, the depravity of human nature and man's need of a divine Savior.

And because Socialism is in principle diametrically opposed to these fundamental principles of the government of the universe and the existence of the race, we have been free to predict (and in perfect accord with the lesson of history and the prophecies of the Bible) that when Socialism triumphs, anarchy will result, and pillage and bloodshed will follow in its wake.

In making such predictions the writer realizes somewhat how contrary it is to the generally accepted belief. He has taken into account that, not only those who make no profession of religion, but also the majority of adherents of most of the religious denominations, believe that the human race is nearer perfection than at any time in the past, and that its progress toward that ideal is more rapid now than ever before, and will soon bring a millennium of peace and prosperity. A cry of "pessimism, pessimism," will be raised in answer to the conclusion to which we have come, after most deliberate consideration and careful searching of Scripture. It is a mighty conviction deep down in the inmost soul that has led to the penning of these pages, and the reader is asked, if their perusal has led to an awakening in his mind, and the Holy Spirit has pierced the heart with conviction of truth, not to silence the still, small voice of conscience and better judgment, simply because some one or the many raise the cry of "pessimism." It takes something more than ridicule to answer the plain statements of the Scripture of truth and the voice of the Holy Spirit.

Noah was called a pessimist in his day because he preached that the world would be destroyed by a flood. Jeremiah was the pessimist of his time because he warned Jerusalem of her doom and her people of the Babylonian captivity. He was imprisoned and treated to all sorts of indignities, yet continued to prophesy the impending fate and advise the wise course to pursue. His words were fulfilled to the letter, and the people reaped the fruits of their own stiff-neckedness and unbelief. Jesus was a pessimist after the modern acceptance of that term. He said to His beloved city and people, "O Jerusalem, Jerusalem, thou that killest the prophets and stoneth them which are sent unto thee, how often would I have gathered thy children

together even as a hen gathereth her chickens under her wings, and ye would not. Behold: your house is left unto you desolate." "There shall not be left here one stone upon another that shall not be thrown down."[1] His words met a vivid fulfilment in the destruction of Jerusalem by the Romans under Titus.

In the very chapter in which He foretold this of Jerusalem, He also predicted that a similar destruction awaited the world, and elsewhere we are assured that when this, the last great world crisis, is imminent, the proclamation of its nearness will be branded as "pessimism." "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming for since the fathers fell asleep, all things continue as they were from the beginning of the creation."[2]

True optimism does not blind the eyes to the fearful results which sin and disobedience are sure to bring. True optimism takes into full account all these. It looks the issue squarely in the face, and with strong faith and abundant hope looks up to God for that full salvation and complete deliverance which through Christ He has provided for every soul. Where sin abounds His grace will be found much more to abound, and this is the hope of the true optimist.

But we of this generation have an exalted opinion of our own goodness and wisdom. We think that we have climbed the tower of knowledge and civilization to such a height that we can avoid the calamities of the past. We think that we are superior to our fathers, that we have searched out the hidden secrets of wisdom to that extent that we can overcome the law of cause and effect, so that whatsoever a man soweth he may not necessarily have to reap. But

[1]Matt. 23:37, 38; 24:2. [2]II Pet. 3:3, 4.

the events of history that will be recorded in future coming years, not far distant, will prove the nothingness of all our boasted wisdom and superior twentieth-century civilization.

Again it will be seen that our own self-sufficiency proved our ruin. Let every soul who has been wont to build his hope upon the superior civilization of this day and generation become a fool that he may be wise. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are: that no flesh should glory in his presence."[1] "Therefore let no man glory in men," "but he that glorieth, let him glory in the Lord."[2]

[1] I Cor. 1:18-29. [2] I Cor. 3:21; II Cor. 10:17.

The lesson which Dr. Sheppard points concerning the people of ancient Rome, from whom the spirit of life had departed, and for which reason that empire crumbled to the dust, is worth considering here. He says: "One influence there was which might have made 'the dry bones live.' One power there was which might have breathed the breath of life into this corpse-like and corrupting form, even as the prophet stretched himself upon the dead body of the widow's child and called back the spirit that had fled. But we can never forget that the government of the Cæsars persecuted the men who wielded this power—the purest, and, even in a political sense, the most useful which the world had ever known. Imperialism placed itself in an attitude of uncompromising antagonism to the religion of Christ."[2]

That same influence, and that influence alone, is the only salvation for the nations and the peoples of this generation. In it is power to change the avaricious dispositions of men and make of society a self-sacrificing brotherhood. But, like Rome, the nations of to-day will be found persecuting the men who wield this influence, for the world is no more in harmony with the principles of Christianity now than when it crucified its Author. With all its advance in science and knowledge, it has not increased one whit its love of righteousness.

And so it is left with the individual now, as it always has been in the past, to choose whom he will serve, and whom he will have for his enemy. It is a question of enmity on one side or the other, for "know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."[3] Which will *you* choose as an enemy, the world or

[2] "Fall of Rome," p. 72. [3] James, 4:4.

God? Which will *you* choose as a friend, the world or God? In God there is abundant salvation from sin and all its dire results, for it is written, and concerning this very time, too, "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."[1]

Therefore, in closing, let me make a personal appeal to the reader. Let me ask you, Do you seriously and earnestly cherish a hope of eternal life, a hope of deliverance from the troubles and trials of this world? If not, why not? and if so, upon what is it based? What foundation is it builded upon? Is it one that is "sure and steadfast"? Is it one upon which you can rest unquestioned dependence? Is it one that will not fail you when the rains descend, and the winds blow and the floods come? A storm is approaching relentless in its fury that will lay the whole land desolate. Are you sure of your refuge, or are you among those who are seized with fear and trembling as they view the prospects?

Life is real. Its issues are freighted with eternal consequences. It is given us but once in this world, and by the disposition we make of it here we decide our own eternal destiny. Are you guessing at the purpose and future of your existence? Are you in the mist and maze of uncertainty? Do you disbelieve in the Bible, and even question the existence of an all-wise and loving Creator? Let me assure you that this need not be. You may *know* and *know that you know* the way that you take. You can be as certain of your life's purpose, as assured that your ways are pleasing to the great God of all, as conscious of His smiling

[1]Joel, 2:32.

approval, as you are of your own existence itself. The only question is, Are you willing to accept evidence? Are you really an honest soul, willing to sacrifice everything for truth? God is not satisfying people's curiosity, but to every individual who is possessed by one overmastering purpose to "understand the fear of the Lord and find the knowledge of God" He will give all needed evidence.

Perhaps you are a formal professor of religion, without any real soul-satisfying experience, without any tidings of joy and rest to proclaim to others. Let me speak again to you the counsel of the true witness: "I know thy works, that thou art neither cold nor hot. So then because thou are luke-warm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."[1] Disgrace not longer the cause of so great and loving a God, but flee to Him in tears of repentance, and in brokenness of spirit seek for that grace which will make of you a mighty preacher of the unsearchable riches of Christ everywhere and always.

Are you a man of wealth who has vainly sought to satisfy the longings of the soul with earthly treasure? Does there not still remain an aching void in your soul which all your

[1]Rev. 3:15-20.

means have failed to satisfy? You were created for grander and more glorious purposes than earth affords. Seek not longer to satisfy your soul with attainments of such narrow ideals. Begin at once to lay up for yourself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."[2] As the Apostle James has told us, a time of retribution is coming for the rich. Now is the time to prepare for that event. Let every man of wealth, if he be wise, turn to the Lord, his Maker. If he has had part in defrauding the laborer of his hire, let him seek to make restitution as far as within him lies. Let it be made manifest both to the world and to Heaven that he is repentant. Thus only will he be saved from the coming storm.

Are you a laborer who has cherished unkind feelings toward your wealthy brothers, and the hope that when the laboring class obtains possession of the reins of government, it will be able to adjust matters and give to all equal justice and right? Let me ask you to bear in mind the following words of scripture: "Vengeance is mine, I will repay, saith the Lord."[1] "Associate yourselves, O ye people, and ye shall be broken in pieces, and give ear all ye of far countries: gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught: speak the word and it shall not stand: for God is with us. For the Lord spake thus unto me with a strong hand and instructed me that I should not walk in the way of this people saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let Him be your fear, and let Him be your

[2]Matt. 6:20.
[1]Rom. 12:19.

dread."[2] "Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord and whose hope the Lord is."[3] "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye meet it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."[4]

For the poor man as for the rich man there is salvation from the coming catastrophe alone in God. In Him is abundant riches and assurance of all things needful. He that possesses Christ possesses all true riches, as it is written: "All thing are yours . . . and ye are Christ's, and Christ is God's."[6]

Then let the rich and the poor turn to the Lord. Let them become brethren by being born again, all one in Christ, and thus shall they be prepared for the things which are coming upon the earth, made sufficient through the abundant grace of God to face the things that are causing men's hearts to fail them for fear. "For God hath not given *us* the spirit of fear; but of power and of love and of a sound mind."[1]

[2]Is. 8:9-13. [3]Jer. 17:5-7. [4]Matt. 7:1-5.
[6]I Cor. 3:21-23. [1]II Tim. 1:7.

APPENDIX

SINCE the penning of the foregoing pages the Socialists in national convention assembled have adopted a platform, one plank of which declares, "We demand that religion be treated as a private matter—a question of individual conscience." And now, because of this open and flat-footed declaration for individuality in religion, it may appear to some that we have mistaken the Socialist position on religion, and have said a great deal in the preceding chapters which this platform disproves and shows to be entirely uncalled for.

How its advocates can claim that Socialism is "Christianity pure and simple," "the real living, breathing, moving and acting sermon on the mount," "the religion of the kingdom of heaven here," "the real religion of to-day," and yet maintain that religion is "a private matter, a question of individual conscience," with which the party wishes us to understand it will not interfere nor have anything to do—how these two claims, I say, can consistently be made remains for the Socialists themselves to explain. The writer will, however, venture an explanation.

It appears that Socialists have two conceptions of the meaning of the term "religion"—religion that has to do with God, and man's accountability to Him, with a future state of existence, the state of the dead, the resurrection, future punishment and rewards, etc.; and religion that has

to do with man's relations to his fellow. Religion after the former conception is, indeed, "a private matter, a question of individual conscience," according to the Socialist philosophy. There is nothing in the whole system which concerns religion in this sense. It is absolutely indifferent as to whether there be a God or not. But religion after the latter conception *is* a matter which the whole people, the collectivity, alone can adjust. True religion in this sense is Socialism, and Socialism means the subordination of the individual will to that of the collectivity.

All that is necessary to make this earth a veritable heaven is to properly adjust the social relations. As Mr. Maybell says, "We have but to cease selfishness, but be willing that our brothers and sisters be as happy as ourselves, but be willing that all have *their share* in God's bounty, and lo, *here* we have heaven."[1] It is the Socialists' dream that this happy result can and will be accomplished by their movement. The question of man's relation to his fellow can be easily and correctly solved. God or faith in Him are unnecessary factors. "The Social-Democrats maintain that they have no need of God." You may profess faith in Him if you choose while putting your shoulder to the wheel of Socialism and no Socialist will raise an objection; or you may profess atheism and be a good Socialist with equal consistency with the party's principles.

The last sentence of the preamble to the platform as adopted by the Socialist party at Chicago reads thus: "In this battle for freedom the Socialist party does not strive to substitute working-class rule for capitalist-class rule, but to free all humanity from class rule and to *realize the International Brotherhood of Man.*"

The realization of the international brotherhood of man

[1] "Civilization Civilized," p. 38.

is, of course, a realization of a cessation of selfishness and a reign of love, a realization of the "kingdom of heaven here." And such a grand and glorious realization is also a realization of eternal life, for, "In the way of righteousness is life, and in the pathway thereof there is no death," and, "We know that we have passed from death unto life because we love the brethren; he that loveth not his brother abideth in death."[2] And so the Socialists in national convention, in spite of their inserting a plank into their platform declaring for individuality in religion, have only confirmed the fact that we were correct in our statements to the effect that Socialism, without God and independent of His Christ, hopes, promises and purposes to do for the human race all that God, through Christ, has ever promised or purposed to accomplish. Socialists "demand that religion be treated as a private matter, a question of individual conscience," only because they have come to believe that religion is an utterly superfluous factor in the accomplishment of this most glorious purpose. A reign of love, "the International Brotherhood of Man," they believe, can be realized independent of the Author of love and the Framer of our beings.

But according to truth and Christianity, salvation (such, in effect, is what Socialism promises) follows man's acknowledgment of his own absolute incompetency, his utter inability to accomplish any good thing. It was after Jacob had reached his extremity and, in his helplessness, cast himself upon the angel of the Lord, pleading for a blessing, that he received the benediction, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and hast prevailed." It was when the publican cried, "God be merciful to me the sinner" that he "went

[2]Prov. 12:28; I John, 3:14.

down to his house justified." It was when Paul, in his despair, exclaimed, "O wretched man that I am, who shall deliver me?" that the salvation of God came into his soul and he was enabled to testify to that happy experience recorded in the eighth of Romans.

"He giveth power to the faint and to them that have no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."[1] Oh, why will not men acknowledge their own nothingness and incompetency and throw themselves helpless into the loving arms of a merciful God? Why will they not cease the vain effort to establish their own righteousness, and maintain their own glory, and acknowledge the righteousness of God and give glory to Him alone who is worthy to be praised? To persist in a course of self-justification and insist upon man's ability to accomplish an ultimate triumph over evil is to sow vanity and reap despair. Death, "everlasting destruction from the presence of the Lord," is the only consequence that can possibly follow such a course. But an eternal life of blissful happiness awaits those who will consent to acknowledge failure, ground their arms and be willing to give all honor, glory and praise to Christ only, whose arm alone can bring salvation.

It is a most significant fact that, for the first time in the history of national politics, Socialism has been mentioned in the platform of one of the two great leading political parties. The Republican platform for 1908, in summing up the fundamental differences between the

[1]Is. 40:29-31.

policies of the Republican party and the Democracy, has this to say:

"In principle, the difference between Democracy and Republicanism is that one stands for vacillation and timidity in government, the other for strength and purpose; one stands for obstruction, the other for construction; one promises, the other performs; one finds fault, the other finds work.

"The present tendencies of the two parties are *even more marked by inherent differences.* The trend of Democracy is toward Socialism, while the Republican party stands for a wise and regulated individualism. Socialism would destroy wealth; Republicanism would prevent its abuse. Socialism would give to each an equal right to take; Republicanism would give to each an equal right to earn. Socialism would offer an equality of possession which would give to each an equal right to earn. Socialism would offer an equality of possession which would soon leave no one anything to possess; Republicanism would give equality of opportunity which would assure to each his share of constantly increasing sum of possessions.

"In line with this policy, the Democratic party of to-day believes in government ownership, while the Republican party believes in government regulation; ultimately, Democracy would have the nation own the people, while Republicanism would have the people own the nation."

Now, concerning this same question of Socialism the Democratic leader, Mr. Bryan, has this to say, in an interview published in the July (1908) *Everybody's:*

"The Socialists are for the trusts. They believe that competition is wasteful, and that there is an economic advantage in monoply; so they propose that the government, instead of exterminating the trusts, should simply take

possession, and, by owning and operating them, give to the whole people the benefits of—monopoly."

"The individualist believes that the condition, the very principle of private monopoly should be exterminated. Not the industry, of course; on the contrary, the industry should be revived, increased, enlarged upon a natural, stable foundation."

"Those who advocate the government control of such trusts go half-way to Socialism. For they are granting the Socialist contention that there is an economic advantage in monopoly. They not only declare against competition as a regulating force; they eliminate all questions but two:

"First: whether the benefits of monopoly shall be enjoyed by all the people or by only a few; and they will hardly contend in the open for the few. So that we come to the

"Second: whether the state can secure to the people by regulation the benefits of monopoly. And if monopoly is good and it can't be regulated, then public ownership is inevitable.

"And I believe that regulation of monopolies will be found impossible."

Thus it is made plain that the chief point of evil which Republicans see in the Democratic policy, and in which they find the most ground for opposition to it, is in its Socialistic tendency. And Mr. Bryan sees the same tendency in Republicanism. He says that Republicans "go half-way to Socialism," for they occupy Socialistic ground in declaring there is an economic advantage in monopoly. Socialism verily has become and from henceforth will continue to be *the* issue. Both Democrats and Republicans are sure that they don't want Socialism. Each opposes the other on the grounds of Socialistic tendencies, and while this

contention goes on, popular discontent increases and Socialists multiply.

How rapidly events are shaping for the fulfilment of all that was written by the prophets; for the consummation of the Christian's hope in the coming of Christ in the clouds of heaven to put an end to sin and usher in the glorious day of eternity! What unbounded glories await the Christian a little way ahead! We do well to watch closely world events, study diligently the Word, and be quick to discern the signs of the approach of our blessed Redeemer.

The manifesto referred to on an earlier page to be issued by the Ministers' Socialist Conference has appeared. It is signed by one hundred and sixty-one clergymen, representing twenty-four religious denominations and thirty-six States and Territories in the United States, besides three denominations and four provinces in Canada. Following is the appeal:

"Brethren: We who are ministers to congregations of various denominations hereby declare our adherence to the object of the Ministers' Socialist Conference, which is:

"1. To permeate churches, denominations and other religious institutions with the social message of the Bible; to show that Socialism is the economic expression of the religious life; to end the class struggle by establishing industrial democracy, and to hasten the reign of justice and brotherhood upon earth.

"2. We believe that the economic teaching of the scriptures would find its fulfilment in the coöperative commonwealth of modern Socialism.

"3. We believe that the present social system, based as it is upon the sin of covetousness, makes the ethical life as inculcated by religion impracticable, and should give

place to a social system founded on the 'Golden Rule' and the 'Royal Law' of the Kingdom of God. 'Thou shalt love thy neighbor as thyself,' which, realized under the co-operative commonwealth of Socialism, will create an environment favorable to the practice of religious life.

"4. We accordingly urge with utmost earnestness that all our brethren in the ministry and the people in all churches search the scriptures and study the philosophy of Socialism, that they may see if our belief be not indeed God's very truth."

This closing request the writer has already complied with, and the result of his investigation has been set forth in the preceding pages. It is not necessary to further discuss here the principles involved in this manifesto, but the issuing of such an appeal by a body of ministers is so significant that we cannot close the forms of this volume without noticing it briefly. The whole document on the very face of it is as glaring an admission of the utter impotency of the Christianity, so called, of the present day as could possibly be written.

Note the fact that these men are not laymen, but "ministers of the Gospel" of twenty-four different denominations. These who are the recognized teachers and exponents of the religion of the Bible, who have devoted their lives to its study, now come out in a manifesto addressed to all Christian people everywhere, declaring that they have at last discovered the practical thing. Our Christianity, they say, is a grand and inspiring theory, but it is *only* a *theory* of what will be "realized under the coöperative commonwealth of Socialism." What a statement of the worthlessness of religion as a regenerating agency is the one in the appeal above which says that religion is impracticable under the present system and that Socialism must produce an en-

vironment favorable to its practice! The writer is unable to conceive of Paul or Peter or John or Luther or Huss or Wesley writing of their religion as impracticable under *any* circumstances. Indeed their testimony makes manifest the fact that the religion they possessed (or rather which possessed them) is one divinely calculated for practice just here and now under the conditions which sin has caused. They found it to be indeed "the power of God unto salvation to every one that believeth." It is not a religion of human effort to attain to an ideal, but a religion of faith which lays hold on divine power that transforms the character, making men partakers of the divine nature so that they escape the corruption that is in the world through lust.

As we have said before, *Christianity* has been proved to be the only effectual remedy for existing conditions; it is the only power under heaven given among men which can bring to a realization the theories of Socialism. Its power has been proven over and over again in the lives of thousands all down through the ages. But now in this, the twentieth century, the professed ministers of the Gospel of Christ have discovered that that gospel is impracticable, after all. They cannot see but what it is failing completely to bring the race to a realization of its ideal.

This frank confession of the impotency of their religion on the part of these preachers evidences nothing against the effectual power of Christianity. It only makes manifest that they have not the Gospel of Christ, and have never known it, that is all; for had they known it, their minds and hearts would have been so captivated by it and anchored to it that the fallacies of Socialism could not have deceived them. If they had ever tasted of the living fountain fresh from the throne of God's grace, they could

never have turned to the broken cisterns of human endeavor, which can hold no water.

But this confession is only what the people in heart feel, and the vast majority of preachers must acknowledge, yea, more, what the world knows is due from the professors of religion generally. They have lost the vital connection with the living God, and have no message for the weary and heavy laden. They have never experienced the saving grace of Christ, and have no soul-stirring testimony to bear to those who long for something better.

Now when the professed teachers of the Gospel and exponents of the religion of Jesus, those to whom the people look for light and example—I say, when *these* deny the efficacy of the Gospel, what must be the condition of the people who are looking to them? But they not only in effect deny the power of the Gospel (if this were all it would be sad enough), but have substituted therefor a faith in man's ability to compass his own salvation. Then, I repeat, what *must* be the condition of the *people* when those to whom they look for light and truth not only have not the light and truth, but have substituted in their place a gospel of mere human endeavor? Surely it is the time spoken of by Isaiah, when he said, "Darkness shall cover the earth and gross darkness the people." "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment but there is none; for salvation but it is far off from us, for our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are

with us; and as for our iniquities we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea truth faileth, and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."[1]

This generation is wont to take to itself great credit for its superior wisdom and intellectual attainments, and has forgotten the admonition of the Lord: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches: but let him that glorieth glory in this that he understandeth and knoweth me that I am the Lord which exercise loving kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."[2] It is this knowledge of God that the world lacks, and it lacks this as sadly as ever it did. It has literally come to pass that "the world by wisdom knew not God," and at just such a time it pleases God "by the foolishness of preaching to save them that believe."[3]

It has always been the history that God has chosen to manifest forth His glory to the world in the greatest splendor when the darkness of sin has enshrouded society the most densely. And now again the time has come for the bursting forth of the Gospel message in all its splendor. The Lord is saying to His people now as never before, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."[4] The greatest crisis of the world's history is upon us, and nothing but the outpouring of the

[1]Is. 60:2; 59:9-15. [2]Jer. 9:23, 24. [3]I Cor. 1:21. [4]Is. 60:1.

Spirit of God in the "latter rain" will enable God's people to endure the test that awaits them. Another has said, "Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest, and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice and loyalty from their treason."

Will not you whose eyes follow these lines, if so be that you have acquainted yourself with our Heavenly Father, and know what it is to look to Him in prayer, will you not wait on Him for a greater infilling of His Holy Spirit? Is not His voice even now speaking to your inmost soul, calling you to come out more fully from the world to share with His chosen ones that refreshing from His presence which will prepare them to be kept "from the hour of temptation which shall come upon all the world to try them that dwell upon the earth"?[5]

Has not the present generation made void the law of God? Is it not time for the Lord to work? Is not the world in dire need of the blessed message of Jesus? Are not the professed people of God illy prepared for the terrible crisis which is ready to burst upon the world? Is not God waiting to be gracious? Has He not told us to ask for rain "in the time of the latter rain"? Can we not ask for a repetition of the experiences of Pentecost? "Who then is willing to consecrate his service this day unto the Lord?" "Ask and receive that your joy may be full," "Ask and ye shall receive," "Receive ye the Holy Ghost."

[5]Rev. 3:10.

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